

# SICKE-MAN

Catechisme,

Or

*Path-way to felicitie.*

By Thomas Drake Minister of  
the Church of St. Dunstons  
in the West.

Calculated for the use of the  
Sick, and the best Dinner  
of any Feast,

B.

THOMAS DRAKE Minister of

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TO THE RIGHT  
WORSHIPFULL LEAR-  
ned, religious and Martiall Gentle-  
man, Sir *Richard Warbarton* Knight,  
grace, peace, and plentifull in-  
crease of all holynesse  
*and happinesse.*



Mongst all the tem-  
porary and ordi-  
nary penalties and  
punishmēts of mā's  
transgression: sure-  
ly, sicknesses, disea-  
ses, malladies, ach-  
es, yea most of all, death it selfe, to-  
gether with all their seuerall acci-  
dents, and temptations, are most  
griuous, yrkesome, and vnwel-  
come. For they are simply in them-  
selues, and in their owne nature cō-  
sidered, plagues and curses, & they  
produce fearefull effects, in the vn-  
regenerate, namely impatiency, vn-  
quietnesse, horroure, blasphemy, def-  
peration,

*The Epistle*

peration, and the practise of vnlawfull cures and remedies. Wherefore it is (right worshipful) a worke of no meane art, skil & experience, soundly to catechize the sick, to rectifie their iudgements, to bring the to a true sense & confidence of sin, to begette faith in them, to cause them in hope and paciency to wait vpon God, & to prepare them to dye well and blessedly; but it is *opus & labor*. It requyreth the tongue of the learned, and a messenger (or interpreter) one of a thousand, such as haue bin of late times M<sup>r</sup> *Spinens*, and M<sup>r</sup> *Perkins*, two bright and glorious stars in the French and English Firmament, but now Saintes in heauen, who haue learnedly and largely trauaile in this point.

Wherefore it may seeme a needles matter for any man to write further of this subiect, & my self may bee thought more bolde then wise,  
in

*Dedictory.*

in presuming to put forth any newe matter , or to change or ad ought: yet because no mans worke is absolutely perfect , and for that variety of treatises is both delightfome and desfireable , and because the fraile memory , and the simple capacity of very many cannot comprehend large and profound discourses , but best profiteth by short and easy instructions.

I haue vppon these groundes, drawne and contracted the large treatises of the aboue-named Authors into plaine and compendious questions & answers , with diuers additions and illustrations of mine owne , hoping that in the dilligent reading hereof , the ignorant shall get knowledge, the wavering finde resolution , the distressed receiue comfort , the presumptuous bee humbled , the tempted armed against Sarans assaultes , and all that

*The Epistle*

that are well affected, bee prepared for God , and directly guided to eternall glory. Wherefore vpon this expectation, & also induced by the earnest request of a much respected friend, I haue thought good to publish it, and vpon due consideration, to consecrate and commend it to your fauourable protection & patronage. For first, you are very learned, and wil iudge well, you are most kind and curteous, and wil take all in good part, and you are vnfainedly relligious , and wil giue intertainment to any matter of godlynesse. Secondly you in an heroicall zeale and resolution , haue both in the time of *Queen Elizabeth* a Princessse of most renowned memory & of incomparable excellency, & sithence, fought for *Christ* & his blessed Gospell , and therefore what thing more pleasing vnto you then matters of religion & conscience? Lastly  
hauing

*Dedicatory.*

hauing receiued so manifold kind-  
nesses from you, I can by none o-  
ther meanes better testifie my  
thankful heart. Thus intreating  
your worshippe to read, accept  
off, and make vse of my Catechisme,  
and yeelding you many thanks for  
all your fauours, I heare most hum-  
bly take my leaue.

God almighty who hath giuen  
you recouery of health, and increase  
of spirituall comfort in a religious  
Cittie, persit both the one and the  
other in you; blesse and protect you  
and your most godly and vertuous  
Lady, grant you both a long and  
blessed life in this world, and consu-  
mation of holynesse and happinesse  
in the world to come.

*February. 12. 1609.*

*Your Worships in the Lord at  
command* THOMAS DRAKE.

**A Table of the principall points  
contained in this Cate-  
chisme.**

**The 1. Chapter.**

*Sicknes described.*

*The causes of it.*

*Obiections answered.*

*The way to find out secret sinnes.*

*The ends why God impositeth sicknesses.*

*The diuers effects of them according to  
their subiects.*

*Certen rules of comforting the sicke.*

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*Sinne to be confessed.*

*Sinne of omission.*

*The knowledge of the lawe a meane to find  
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# The Sick-mans

Path-way.

The first Chapter, concerning  
sicknesse,

Question.



What is sicknesse?

Ans. It is, according  
to Philosophie and  
Physicke, a privation  
of health, or an ill dis-  
position and passion in  
the body contrary to

nature.

Qu. But how define you it according  
to divinitie?

Ans. It is Gods rod and instrument  
to chastice vs for our sinnes, and to put  
vs in minde of our mortalitie, it is the  
herbinger and messenger of death, and  
by vertue of Christs death, it is a nar-  
row and speedy passage to everlasting  
life.

Q. From whence, or from what can-  
ses doe sicknesses and diseases proceede?

A. They proceede from God as the  
inflicter and imposer of them, for he is

the

the

*Sicknesse  
described  
in Philosophie  
and Physicke*

*in defining  
not a first*

*Example of  
sickness*

*8.9  
Amos 3, 6.*

Ioh. 5. 14.

the author of the euill of punishment ; but they arise from sinne , as the determining and procuring cause. Psalm. 39. Leuir. 26. 16, Deut. 28. vers. 22. 23. 24.

**Q.** How can God , that is simple good, yea goodnesse it selfe , be the cause of euill , namely , sicknesse , diseases , paine , &c.

person  
affected?

**A.** Gods goodnesse and iustice doth, and may , very well consort together in the beleeuers, for as God in his iustice doth correct his children for their disobedience , so doth he temper and qualifie it with his mercy and goodnesse, that these afflictions are finite , tolerable, and tend both to the temporall and eternall good and profit of his children. Psal. 25. v. 10 Rom. 8. v. 28.

**Q.** What vse are we to make of this point ?

**A.** Wee must first descend into our selues, acknowledge our sinne and wickednesse, yea and condemne our selues for it. 1. Cor. 11. 31.

Secondly, we must be so farre of from fretting, murmuring & repining against God, that we must iustifie God in all his chastisements, & not to require the reason

of

## Path-way.

of them, for they are alwayes good and holy, albeit we doe not alwayes see the particular reason of them.

Thirdly, we committing our selues to Gods will, must earnestly entreate the Lord to restore vs to our former health; or else to receiue vs to his euermlasting kingdome.

Obi. But God hath in his beloued Sonne Christ Iesus, forgiven, yea and taken away the guilt, dominion & curse of sinne, which is the cause of their sicknesses, and why then doth he not with all remouie the effect, viz. sicknesse, diseases, &c?

A. Albeit the guilt, curse, and dominion of sinne be removed from the beleauers, yet the reliques and stumppes of sinne remaine, and inherent corruption is but in part abolished, and therefore so long as we line in this world; the Lord must needs, (more or lesse) one way or other, fatherly chastice & exercise vs. 1. Cor. 11. 31. Heb. 12. v. 6. & 8.

Obi. 2. But Gods children cannot alwayes finde out the peculiar finnes that are the proper and immediate causes of their sicknesses and diseases?

## The Sick-mans

**A.** Yet not withstanding, we must inspect, accuse and condemne our selues; and withall iustifie and cleare the Lord; for there is some secret and hidden sinne of pride, worldlinesse, lust, enuie, banterie, oppression, &c. for which wee are corrected, albeit it bee not presently made knowne vnto vs.

**Q.** What course must we take to finde out this Achan or secret corruption?

**A.** We must (as I will in the next Chapter more fully shew, examine our selues by the strict rule of Gods law.

Secondly, we must entreate the Lord by prayer to reueale the sinne vnto vs.

Psal. 16. 7.

Thirdly and lastly, we must take notice of the checkes of our conscience, yea and the taunts & reproches of our enemies.

**Q.** What are the principall ends why God laeth sicknesses, diseases, aches, &c. vpon his children?

**A.** They are principally these foure, to witte; mortification and preuention of sinne; triall and exercise of Gods graces in vs; manifestation of Gods glory; and lastly our saluation and eternall happinesse.

**Q.** But to speake of each of these ends  
par.



## Path-way.

particularly (yet briefly) how doth  
God mortifie and pꛑuent sinne by sick-  
nesse?

A. First God doth hereby declare his  
iustice and anger against sinne past, and  
pꛑent, that his children might be moꛑe  
effectually stirred vp to search them  
out, consider of them, and be soꛑy foꛑ  
them.

Iob. 13. 26

Lam 3. 41.

Psal. 30.

v. 6.

Secondly, God hereby doth correct  
the pꛑide of prosperitie, and remoue all  
baine confidence in carnall wisdome,  
riches, beautie, friends; that we may  
waite patiently and onely vpon his  
power, truth, & promises, and learne to  
saꛑe foꛑ heauenly things, so that by this  
his coꛑrection, he taketh away the myst  
of error from our eyes, purgeth out  
hearts from the dꛑosse of coꛑruption, and  
fanneth vs from the chaffe of sinne, and  
hereby pꛑepareth vs either foꛑ health  
oꛑ heauen.

Q. Doth God by sicknesse, and the  
like afflictions pꛑuent sinne to come?

A. Yes certainly: thus pꛑide was pꛑe-  
nented in blessed Paul. 2 Cor. 12. ver. 7. &  
8. Security in Dauid. Psal. 30. 6. 7. and  
neglect of pꛑeparation in the Corinthi-  
ans.

ans, 1. Cor. 11. v. 31.

**Q.** What is the second end of Gods chastisements?

Deut. 8. 2.

& 13. 3.

Deut. 1. do

1. 2. do

10. 1st

**A.** To trie and make knowne to themselves and to others their faith, hope, patiente, repentance, constancie, yea to exercise, quicken, and encrease in them these and other graces, that they may be thankfull to God for them, and may be as mirrours and lamps vnto others.

**Q.** Are not also by this triall and exercise, decayed graces recovered?

Cant. 5. 5. 6

Hol. 5. 15.

**A.** It is most certaine; for hereby, deadnesse and drowsinesse of heart is cured; and men are moued more frequently to seeke and pray vnto God then they did befoze, Psal. 30. 6.

**Q.** What is the third end?

**A.** The declaration and manifestation of Gods power, glory and goodnesse in their deliuerance, either by life or death. John 9. vers. 3.

**Q.** What is the last end?

**A.** After that God hath reformed, humbled and exercised them, and made them to relie wholly vpon him, and to waite & trust for their saluation, to bring them by death into the heauenly Canaan, where

## Path-way.

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where they shall haue immediate fel-  
lowship, and raigne with Christ for  
euer-moze.

Q Seeing that sicknesses, diseases,  
and the like chasticements haue such  
comfortable and blessed effects and e-  
uents in Gods children, what is the  
reason, why they should not be the same  
in the wicked and vngodly?

A. The difference lieth first in their  
persons, the elect are accepted of God,  
and therefore like the good golde, they  
are made more pure and bright by vi-  
sitations and afflictions; but the per-  
sons of the wicked and vnbelieuers are  
not accepted with God, and therefore  
like drosse they are not purified but  
consumed by the fire of affliction.

Secodly, in his secret counsaile he neuer  
intended the amendment & saluation of  
the reprobate, neither do they reprobate  
euer by pure meanes and in pure sort,  
euer intend the same, but the case is far  
otherwise with Gods children, whom  
alone God hath pre-ordained to saluatio Rom. 8.  
and to the meanes thereof, and whom he  
maketh (outward) instruments of their  
owne saluation, 1 Joh. 5. v. 18.

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**Q.** Is there any certaine forme, rule, or way, to comfort and instruct the sick?

**A.** Yes, for God in wisdom and mercy, hath ordeined a meane and medicine for every distresse and temptation.

**Q.** Where is this forme and direction contained?

**A.** Generally and abundantly in the **Ex. 8. 20.** bookes of the old and new testament, for these containe sufficient rules, examples and directions of comforts and instructions, **2. Tim. 3. 16. & 17.**

**Q.** What is our duty herein?

**A.** To collect and compare them together, or receiue them so gathered and compared by the godly learned, & then to apply them to our owne vses and occasions.

**Q.** What is the first generall rule serving for consolation?

**A.** Wee in our sicknesse and the like visitations, must be perswaded, that all sicknesses, diseases, and infirmities, yea, and all their particular circumstances, **1. Cor. 13. 12** whether we respect, time, place, person, or the qualitie, maner, continuance, and remouall of them: proceed and are sent of God, and depend vpon & are ordered by

by his onely providence. Amos 3.6. Lament. 3.41. Psalm. 39. v. 10. & 111.

**Q.** What benefit shall we reape and receiue by this perswasion?

**A.** We shall hereby be the better enabled to vndergoe our visitations with patience and comfort, and shall learne the more obediently in all things to submit our wills, to Gods diuine will and pleasure.

## The second Chapter.

Sinne the cause and originall of all diseases and sicknesses, must be found out, confessed and bewailed.

### Question.

**VV**hat is the second thing whereof the sick must bee resolued of, before he can be capable, and so partaker of comfort.

**A.** Wee must bee resolued that sinne from whence all sicknesses and diseases, both of soule and body haue their beginning, and which is the malignant matter

## The Sick-mans

matter of it, must be remoued and taken away, befoze sicknesse the effect of it can cease.

**Q.** By what meanes is sinne abolished?

**A.** Onely by Gods mercy in Christ  
A& 4. 12 Jesus. Rom. 3. v. 24. 25. 26.

**Qu.** To whom are sinnes forgiven?

**A.** To all the elect and them onely,  
for Christ with all his merites and saving graces is proper to them, and they alone in time beleue and repent. Act.  
13. 48.

**Q.** When are the sinnes of Gods elect forgiven?

**A.** They are in the decree of God forgiven from etierlasting; but then onely actually and in our sense and apprehension, when wee truely beleue and repent. Act. 3.

1. Sam. 12,  
12. 13.

**Q.** That we may be partakers of remission of sinne, what conditions are there required on our part?

**Ans.** Two conditions principally.  
First freely and truely to confesse our  
Psal. 51. ve. sinnes unto God, with contrition of  
3, and 4. heart, and to acknowledge that wee are worthy of all, both temporall and  
eter.

Path-way.

eternall plagues and punishments.

Dan 9,6  
Luk. 18, 13  
Iob. 19, 25

Secondly wee must firmly beleue that Christ is our only and all sufficient redeemer and mediator, and we must by the eye of faith behold, and by the hand of faith apply the promises of the Gospel, particularly to our selues & soules.

Que. Is confession of sinne necessary for the obtaining of the pardon of sinne?

A. It is simply necessary, for it is the very foundation and first degree of repentance.

Secondly it is the way and meane of our iustification before God, for hee will neuer pardon vs vntill we accuse our selues, nor pronounce and accept vs for iust vntill we condemne our selues. Pro. 28.

Lastly, without confession of sinne no pardon can be procured.

I Ioh. 1, 9.

Q Is the sicke man to make confession of all his sinnes vnto God in particular?

Answer. Yes, if hee be conuicted in conscience, and know them to be sinns, and especially having not repented of them before; whether they be sinnes of

com

## The Sick-mans

commission, or of omission: but for his unknowne sinnes, which are the most in number, he must onely confesse them generally, and it sufficeth, Psal. 19, 11.

**Q.** But are sinnes of leauing good things, and duties vnderperformed to bee confessed, such as are neglect of prayer, want of zeale in Gods cause, defect of charity and compassion: omitting of thanks-giuing.

**A.** Yes verily, as we haue examples in Daniel, Paul, and others, Dani. 9. v. 13. Rom. 7. v. 15. Secondly, we offend as much in omitting of these, seeing Gods lawe doth require them, as in committing euill. Thirdly, the elect are notably herein distinguished from the reprobate, for the reprobate doe not discerne, much lesse doe they confesse their particular wants.

**Q.** But how shall we in our sicknesse make a true confession of our sinnes to God, seeing that there are in vs, so many remainders of blindness, ignorance, and selfe-loue?

**A.** We must set before our eyes the law of God, and by it and euery precept and circumstance of it, trie and examine all



all our thoughts, words, life, actions.

**Q.** Why so?

**A.** Because God hath ordained it for that end. For it is a true and perfect Gal. 1. 19. 19  
glasse wherein wee may see and behold Iam. 1. 23.  
all our wayes. It is a light to discover  
all our blindnesse and woorkes of darke-  
nesse.

Lastly, it is an exact and exquisite  
rule, according to which all our opini- Iay. 8. 20  
ons, purposes, and practises, are to be  
tried, examined and directed.

**Q.** But how come we to be so blind,  
erronious, rebellious, unfull and mise-  
rable, that we haue neede of, and are re-  
ferred to the lawe and word of God, to  
sound and trie our selues by it?

**A.** Through the sinne and fall of our  
first parents, Adam and Eue, who freely  
assenting vnto the perswasion of the di-  
uell, did eate the forbidden fruite, and  
so corrupted and stained themselves  
and their posteritie. In so much that  
their posteritie sinning in them, and also  
adding continuall and innumerable  
transgressions, lost and defaced Gods  
image, and so became mortall, misera-  
ble and subject to eternall damnation.

**Q.** What

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matter of it, must be removed and taken away, before sickness the effect of it can cease.

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Luk. 18, 13  
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Psal. 119. 19  
Iam. 1. 23

Lastly, it is an exact and exquisite rule, according to which all our opinions, purposes, and practises, are to be tried, examined and directed.  
Iay. 8. 20

**Q.** But how come we to be so blind, erronious, rebellious, unskill and miserable, that we haue neede of, and are referred to the lawe and word of God, to sound and trie our selues by it?

**A.** Through the sinne and fall of our first parents, Adam and Eue, who freely assenting vnto the perswasion of the diuell, did eate the forbidden fruite, and so corrupted and stained themselves and their posteritie. In so much that their posteritie sinning in them, and also adding continuall and innumerable transgressions, lost and defaced Gods image, and so became mortall, miserable and subject to eternall damnation.

**Q.** What

## The Sick-mans

14

**Q.** What shal we finde by examining our selues according to Gods law?

**Ans.** That we haue all sinned, that we  
*Rom. 3, ver. 23.* are vtterly by nature deyrined of all  
*Gen. 6, v. 5* goodnesse, and prone vnto all euill con-  
*Eph. 2, 3* tinually, and by consequence, Childzen  
of wrath, and heires of condemnation.

**Ques.** Is it sufficient to examine our selues, life and actions, according to the letter of the law?

**Ans.** No, except withall the spirituall nature, intent and meaning of the law be considered and obserued, for it requireth purity of heart and thoughts, & perfect obedience both in omitting euil, & in doing good. *Rom. 7. 15, and 16.*

**Q.** But is the bare inspection and considering of our selues in the law, a sufficient means to bring vs to the true knowledge of our selues and a due confession of sinne?

**Ans.** It is sufficient in it selfe, but not in respect of our corrupt disposition: for wee are too fauourable and partiall in iudging our selues, but especially in prosperity: and therefore God doth, & must, some-times, by his rod of correction, remooue the mist of error from  
our

our eyes: round vs in the eare: & bring  
our sinnes to our remembrance. *Iob. 33. ve.*  
*Hosea 16. 17, 18.*  
5, ver 15.

**Q** But why is man more punished  
with sicknesse and other afflictions,  
then all other creatures besides?

**A.** Because, all other creatures re-  
teine (for the most part) the order wher-  
in they were first created, but only man  
is become degenerate, rebellious, and  
an heteroclite: so that man may iustly  
say of himselfe that which Dauid did  
when he had numbred the people, it is  
I that haue sinned and committed euil,  
but these creatures what haue they  
done? *2 Chr. 21.*

Secondly, the brute and dumbe crea-  
tures are (in their kind) more sensitiue  
of the bondage and corruption that  
our sinnes haue brought vpon them, *Rom. 8. ver.*  
*20, & 22.*  
and more (in expectation and desire of  
deliuerance) grieve vnder them, then we  
our selues are, or doe. For where are  
our groines teares, sack-cloth, ashes,  
shame, compunction of heart and re-  
pentance?

**Q.** What further helpes haue we to  
direct vs in this duty?

**Ans.**

## The Sick-mans

A. Not onely to pray vnto God, to reueale our finnes vnto vs, and to marke the checkes of our consciences, and the reuillings of our enemies (as we haue before shewed: ) but also to frequent those that be sicke, and to behold Gods chasticements vpon others, and especially lazars and vbleerous persons, that hereby we may take notice of the vgliness of sinne, and our olone deformitie in Gods sight, that wee may the more pittie the distressed, and be stirred vp to be more thankfull to God for his benefits receiued.

## The second Section.

Q. When all these meanes and helps of confession haue bene vsed, what further course is to be taken with the sick man?

A. He must by doctrine, admonition, and by laying open vnto him Gods iudgements, be made to see the guilt and desart of sinne, the curse of the law, the torment of an ill conscience, the vnspeakable wrath of God, and the fearefull and most accursed state of the damned.

Q. But



**Q.** But is it not a most blessed state for a man to bee alwayes merry and frolike, to follow his pleasures, and to feele no sinne, or paine of sinne at all?

**A.** No certainly: for of all plagues it is the greatest to be pricked and not to feele it, and to be smitten and not to bee humbled. And therefore as he that goeth blind-folded to execution is not happy, but most miserable: so neither the senselesse and regenerate sinner is at Hell mouth, and discerneth it not. Iere. 5. v. 3

Secondly, as those maladies and diseases, (especially which are certaine fore-runners of death at hand) are most dangerous that are least felt: so those sinnes, whereof wee haue no touch, remorse, nor repentance, are most to be feared, for they send men vnawares, posting and packing to hell.

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## The third Chapter.

1. The doctrine of faith.
2. The infinite and vnmeasurable mercies of God.

**C**

**Q.** When

## The Sick-mans

**Ques.** When the sicke person hath thus applked Gods law to himselfe, arraigned himselfe before the barre of Gods iudgement, and made a true confession of his finnes, and hath bene brought to true contrition, what is in the second place required of him?

**An.** He must by a firme faith be perswaded of Gods gracious presence and euerlasting loue towards him, that his finnes are pardonable, and that Christ hath by his sufferings, freed and deliuered vs from the power of satan, slavery of sinne, feare of death and condemnation, and that he also hath by his actuall obedience, imputed vnto vs and apprehended by faith purchased vnto vs and prepared for vs euerlasting glory and happinesse.

**Obiect.** But how can the sicke-man be perswaded of Gods fauor and mercy, seeing that his finnes are so great and so innumerable?

**Ans.** Albeit his and our finnes quoad nos, in regard of our selues be heinous yea and vncountable: yet compared with GODS endlesse and vn-

## Path-way.

12

unmeasurable mercies in Christ they are but few and finite.

For his mercies are infinite his compassions faile not, and with him is plenteous redemption; in so much (as we may see in Manasses, the lost sonne, Paul, Maier Magdalene and divers others) where sin hath abounded, grace hath abounded more.

Lam. 3. ver.

22.

Psal. 130.

6.

Rom. 5. ve.

20.

Questi. What further reasons have you to evince and demonstrate the infiniteness of Gods mercy?

Ans. First, Gods purpose in giving and sending his Sonne to care and redeme the world; and in giving his Apostles commission and commandment to preach repentance and forgiveness of sinnes to all nations, can neuer be voided and frustrate.

8. v. 1. Gal.

Secondly, the natiuitie: life, doctrine, miracles, obedience, death, resurrection and ascension and intercession of Christ, yea and the sacraments, of baptism and the Lords supper, which are onely intended and effectuell for the calling, conversion and saluation of GODS elect,

## The Sick-mans

can neuer want their scope and proper end.

**Q.** What conclude you hence?

**A.** Though one man had committed all the sinnes that be in the world ( the sinne onely committed against the holy Ghost, whereof no man can possibly repent, and which no elect can possibly commit, being excepted ) hee must not despaire of Gods mercy, but repent him of his sinnes from the bottome of his heart, and turne to the Lord, and then though they were as Crimson, they shall be made as whit as Snowe: and though they were redde like Scarlet, they shall be as woll.

**Q.** But not-with-standing all that hath bene said, many doubts, difficulties, imperfections and transgressions so trouble my minde, that I cannot bee perswaded of the infinite extent of Gods mercies.

**A.** Propound your doubts and scruples, and I will doe my best endeavour to remoue them.

The Sick-man.

I feare, that the world being so wicked, and men ( generally ) so vngodly,

## Path-way.

prophane, and irreligious, that I shall  
fare the worse for their sake.

Minister.

Thou hast no cause to feare, for the  
impenitencie of the whole world, could  
not preiudice the saluation of Noah and  
his family, nor the horrible sinnes of the  
Sodomites deprive Lot of Gods fauour  
and protection.

Gen. 7. 1.  
&c.  
Gen. 8. v. 1

Secondly, the godly are to answer  
for their owne sinnes onely, which are  
all pardoned in Christ, and they liue by  
their owne faith. Gal. 2. 20. Rom. 1. 17.

Thirdly, as hee that wilfully closeth  
his eyes, that hee may not behold the  
sunne-light, cannot deprive him of the  
light of the sunne who openeth his  
eyes: so another mans vnworthinesse  
and wilfulnesse, cannot hinder thee (if  
thou be prepared by the spirit of God)  
from beholding and enjoying Gods  
bottomlesse mercies.

Simile.

### 2. Obiection.

But I finde and feele in my selfe ma-  
ny wants, errors, imperfections, yea  
and grosse offenses.

Minister.

A. Woe brother, be not discouraged,

C 3

thou

## The Sick-mans

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**Q.** What conclude you hence?

**A.** Though one man had committed all the sinnes that be in the world ( the sinne onely committed against the holy Ghost, whereof no man can possibly repent, and which no elect can possibly commit, being excepted ) hee must not despaire of Gods mercy, but repent him of his sinnes from the bottome of his heart, and turne to the Lord, and then though they were as Crimson, they shall be made as whit: as Snowe: and though they were redde like Scarlet, they shall be as woad.

**Isa. 1. 18**

**Q.** But notwithstanding all that hath bene said, many doubts, difficulties, imperfections and transgressions so trouble my minde, that I cannot bee perswaded of the infinite extent of Gods mercies.

**A.** Propound your doubts and scruples, and I will doe my best endenour to remoue them.

The Sick-man.

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## Path-way.

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But I finde and feele in my selfe ma-  
ny wants, errors, imperfections, ven-  
and grosse offenses.

Minister.

A. Were brother, be not discouraged,

C 3

thou

## The Sick-mans

22

1.7.00

1.7.00

thou hast more cause of triumph then  
of terrour. For first thou committest  
not that sinne (namely of desperate  
malice against God) and the knowne  
principles of Christian faith) unto  
death.

Secondly, thou feelest, yea and art  
grieved for thy sinne, which is no worke  
of nature, but of grace & regeneration.

24:

Thirdly, the seed and roote of grace in  
Gods elect, is neuer wholly taken away,  
for Gods gifts are without repentance,  
and Christs intercession, for their en-  
crease and preservation in grace, is al-  
wayes effectuell Ioh. 11. v. 42.

The Sick-man.

But my faith is often-times dead,  
and without all life and motion, how  
then can I be assured of Gods mercy?

The Minister.

Isa. 30. v.

7.8.&9,

Thy faith is not extinct, but only for  
the time over-cloved with the mist of  
sinne, and couered under the ashes of  
infirmities: it is like to a tree, which in  
the winter season, albeit it bring forth  
neither leafe, flower, nor fruite, yet it  
hath life and sappe at the roote, which  
in the spring time will ascend up and  
ap-



## Path-way.

23

appeare.

Secondly, God respecteth rather the qualitie of faith then the quantitie; if it be a true faith though as little as a graine of Mustard seede, God accepteth of it: for one drop and dramme of faith, 1. Ioh. 4. 4 is of more force to saue then an Ocean sea of sinne and corruption to condemn.

Thirdly and lastly, faith without present ioy and feeling, is more forcible and preuailing then faith with it, for it onely relyeth vpon Gods power, truth and promises, yea, when God sheweth himselfe an enemy to vs, and seemeth to kill vs, we by it beleue in God, and by faith waite on him, whereas it is an easie matter for a man in the apprehension of sensible comfort and ioy, to Iob. 13. 15  
Mat. 15. v.  
23. ad 29 beleue.

The fourth obiection,

The sick-man.

But the fearfull iudgments of God, such as of late years haue bin that most infectious and destroying pestilence, the horrible and vn-matchable Gunne-powder treason: the unheard of breach of the sea, and inundation of waters,

C 4

the

## The Sick-mans

24

the late extreame and killing frost, this present pinching and vnexpected dearth; vnseasonable wether, and many other publike and priuate iudgements vpon Church and common-wealth, which I see and heare of, doe much dismay mee, and cause me to doubt of Gods mercy.

Minister.

A. True it is, that these and diuerse other punishments haue bene executed vpon vs, for the neglect, yea contempt of the blessed word of God, and the powerfull ministerie of it, for our want of zeale against the enemies of the truth, for prophanation of the Sabbath, for oppression of the poore, for blasphemy, for hypocrisie, and for licentious living, &c. But notwithstanding, if there be but one good man in a generation, hee shall not for the multitude of transgressors be deprived of Gods mercies, but finde comfort in the greatest plagues and punishments whatsoener.

Secondly, though being once by faith ingrafted and incorporated into Christ, yea and married vnto Christ the author and fountaine of life and happinesse, thou canst neuer miscarry nor perish.

For

Gen. 7. 1.

22

For euen as the Disciples in the ship, Mat. 8. v. 23.  
 when a mighty storme for their triall  
 and demonstration of Christs power,  
 was raised vp; could not possibly pe-  
 rish, the Lord of glory being there pre-  
 sent in the ship: so hauing Christ the  
 Lord of glory dwelling in thine heart  
 by his spirit, how canst thou do amisse:  
 or why should thou doubt of Gods mer-  
 cifull prouidence, who ordereth all  
 things for thy good?

The fift Obiection

The sick man.

But my great unworthinesse and un-  
 thankfulness, maketh me to suspect and  
 feare that God will not performe that  
 he hath promised; nor finish the good  
 worke that he hath begun in me.

Minister.

A. This is indeed a græuous tempta- Rom. 3. v. 23.  
 tion, yea the sorest of all others, but  
 this cannot hinder God from perfor-  
 ming his promises. For as the making  
 of his covenant of grace with vs, and  
 the offer of his saving promises unto  
 vs, proceeded onely from his free good-  
 nesse and mere mercie, without any  
 respect to our workes, or unworthinesse:

Is

## The Sick-mans

26

so the accomplishing of his promises is to be onely ascribed to the same grace and goodnesse.

Thirdly (as hath befoze bin particularized) not the greatest sinners and offenders in the old and new Testament, haue euër, by reason of their owne unworthinesse, bin denyed or depriued of Gods mercies: but vpon confession of their sinnes, desire of pardon, and the purpose and beginning of amendment of life, were pardoned and receiued into Gods enierlasting fauour.

**Q.** Is it necessarily then required of vs, that we confesse and acknowledge our owne unworthinesse?

**A.** Yes without question, for hereby we are made capable of Gods mercies and blessings. God doth depresse the proud, and exalt the humble, & he filleth the hungry soule wth goodnesse, but the rich (in their owne conceit onely) hee sendeth away emptie, Luke. 1. 52. & 15. and Christ was sent not to call the righteous, (in their owne opinion) but sinners (in their owne sense and confession) to repentance.

Luk. 5, 31.

**Q.** Seeing that God doth not simply  
for

forlake or cast off any for his unworthi-  
nesse, what use make you of this point?

A. We must learne hence neuer to  
call Gods mercy, truth, and goodnesse  
into question: but we must make it the  
foundation of our confidence and hope,  
for it is vnhangeable, infinite, and  
everlasting: and thus doing we shall  
haue no cause to feare euill, but to  
looke to finde all good things in Christ  
our treasure, husband, and head.

## The fourth Chapter.

Of Death, and the cause of it.

Question.

**V**hen the sick person is once per-  
swaded of the pardon of his  
sinnes, for the time past and present,  
what further duty remaineth to be per-  
formed?

A. He is to be prepared and armed,  
against the feare of death, the assaults  
of Satan, and the terrour of the last  
iudgement, &c.

Q. Now

## The Sick-man's

**Q.** Now that hee may bee prepared and armed against death, what points are to be considered?

**A:** Seauen points specially. I. what death is: II. The certainty of it. III. The causes and kindes of it. IV. The exceptions that are taken against it. V. The benefits of it. VI. The preparation and furniture against it. And VII. what disposition and behauiour is required in death it selfe. Of these in order.

## Chapter the fift,

Of death, his causes and kindes.

Question.

**VV**hat is death?

**A.** It is the taking away of life, or the dissolution and separation of the soule from the body, ordeined of God, and for the punishment of sinne imposed vpon Adam and all his posterity.

hil. 1, 23

Gen. 2, 17

Ieb. 9, 27

rom. 5, 12

tie, Rom. 6, 23. 1. Cor. 15, 21. & Col. 2, 13.

**Q.** Doth

Path-way.

29.

**Q** Doth God yet impose death as a punishment?

**A.** Yes, for every man sinneth and the very infante is not without originall corruption, and therefore all must of necessity, (no persons, order, or degree excepted,) at length die the temporall death. Eccle. 3. v. 3. Psal. 49. v. 10. Heb 9. 27.

**Q** What is the procuring and deserving cause of death?

**Ans.** Sinne, whereby man brake Gods commandement.

**Q** How was sinne first brought into the world?

**A.** Satan in the forme of a serpent perswaded Eve to eate of the forbidden apple, Eve assenting to satan, did eate of it and gaue it to Adam who harkned to her, and thus they both of them sinned and brought death vpon themselves and all their posterity. Rom. 5, 1  
Pla. 96, v.  
et 10  
1. Ioh. 3.  
Gen. 3. v.  
Rom. 8. 1  
1 Tim. 2.

**Q** Why then were not Adam and Eve, immediately after their fall, put to death?

**Ans.** First, because the threatening of death was not absolute, but included a condition of faith in Christ, that was

to

to be borne, and that should breake the serpents head.

Secondly, Adam and Eve incontinently upon their fall became mortall in their bodies, and accursed in their soules.

Thirdly, God by his clemency and indulgence towards them, would make a way to make knowne his mercie.

Quest. If all men by reason of sinne must needs die, why did not Enoch and Elias in the time of the old Testament die the death of all, but were rapt alive into heauen?

Ans. First, their translation was extraordinary, and proper to themselves onely.

Secondly they were figures and types of the generall resurrection.

Thirdly, their translation was nothing els but an extraordinary death, for they were changed in a moment from mortality to immortality.

Obiect. But at the day of iudgement many shalbe found alive, howe then can all men bee said to die?

Ans.



Ans. All the elect at the sound of the trumpet, shall in a moment, be changed from corruption to incorruption, and from mortality to immortality which is a kinde of death. I Thes. 4. 14. I Cor. 15. 51.

Qu. Now seeing that sinne is the cause of death, what use are we to make of it?

Ans. Wee must be moued hereby, to take notice of, and acknowledge Gods seuerer wrath against sinne, and (by consequence) we must learne to hate and shun all kind of sinne.

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## The sixth Chapter.

Of the diuers sortes of death, and of the degrees of spirituall death.

Question.

**O**f how many sortes is death?

A. Of two sortes, namely bodily, or spirituall.

Qu.

Ans.

## The Sick-mans

Phil. 1.23.

**Q.** What is bodily death?

**An.** It is the first death, or the separation of the soule from the body.

**Q.** Is the particular time of bodily death made knowne to any directly before hand?

**An.** No, for that time in respect of vs, is most vncertaine, and God hath reserved it in his owne power and disposition only.

**Q.** Why so?

**An.** That wee should not defer and put off our repentance from day to day, but labour to be in a readinesse and waking, yea and waiting for our Lords comming euery day. Mark. 13. v. 37.

Luk. 12. v. 40.

**Q.** What then may this present life in consideration of his short continuance and vncertainie, bee compared vnto?

**An.** To a vapoꝛ, to smoake, to a shadowe, to a weavers shuttle, to grasse and to the flowꝛe of the field, which are of short and vncertaine continuance.

**Qu.** But why doe the children of God die this temporall death, seeing that their sinnes which are the cause thereof, are forgiven?

**An.**

## Path-way.

33

the sepa-  
op.  
of bodily  
directly

A. First, because their sinnes (howe-  
soever forgiven) are not wholly in re-  
garde of the corruption and remainders  
of them, taken away and abolished be-  
fore death.

respect of  
hath re-  
and dis-

Secondly, this corruptible flesh and  
blood, cannot inherite the kingdome of  
God, 1. Cor. 15. 50.

Thirdly, that they may be (in some Rom. 8. v.  
sort) made conformed to Christ his 29  
death.

defer and  
up to day,  
nelle and  
ur Lords  
v. 37.

Lastly, that the godly may learne  
and finde by experience, the difference  
betwene this mortall life, and that im-  
mortall glory, in the world to come,  
and that they may haue experience of  
Gods power in raising up the dead.

s present  
ort conti-  
ompared

Q. What is spirituall death?

ake, to a  
to grasse  
which are  
uance.

A. It is a separation of the whole  
man both in body and soule, from the  
favour and gracious fellowship of  
God, and a subiecting of him to eter-  
nall condemnation and hell fire, begun  
in this world, and accomplished in the  
world to come.

ldren of  
h, seeing  
the cause

Q. What is the cause of the spiritu-  
all death?

Ans.

Ans. Sinne, so farre forth as it is  
D ioyned

Luk. 13.v. loyned with vnbeliefe and impenitencie, for not saine simply, but saine not repented of, dammeth.

Que. Are there degrees of spirituall death?

Ans. Yes, there are three in number.

Q. What is the first degree of spirituall death?

Ans. It is, when a man by reason that his soule is deprived of spirituall life, faith and repentance, and for that his body is a fitte instrument to put any saine in execution, is subiect to Gods wrath, and appointed to punishment.

Quest. What is the second degree of it?

Ans. Condemnation, or euercasting torment, whereby the soule immediately after the departure of it out of the body, is carried by the diuells into hell.

Quest. What is the third and last degree of it?

Ans. When in the day of iudgement the soule and body being reunited and ioyned together, shall for euermore

feele

Rom. 6.1

Luk. 12.

20. & 21.

Luk. 16.33

## Path-way.

35

ſeele Gods intollerable indignation;  
and endure the vengeance of eternall  
death.

Quest. How can this laſt kinde of  
death, be ſo called properly, ſeeing that  
both the bodies and ſoules of the re-  
probate ſhall alwayes ſuruiue, and re-  
maine aliuē?

Anſw. That life is no true life, for  
ſuch an unhappy condition deſerueſt  
rather to be called death then life, for  
the damned are vniuerſall excommu-  
nicated from the fauour and glory of  
G O D, and are vtterly and for euer  
bereaued of all holynesse and happy-  
neſſe. 2. Theſſ. 1.  
verſ. 9.

Qu. Are Gods children freed and ex-  
empted from theſe kindes of ſpirituall  
death?

An. Yea, for they are deliuered from  
the firſt degree of ſpirituall death by  
regeneration, whereby they are re-  
newed in all the part of their ſoules &  
affections. They are deliuered from the  
ſecond kinde, when their ſoules (ſorth-  
with after their departure out of the  
bodie) are carryed vp into heauen.

Apoc. 14. 13.

The third degree they are freed from, at the day of iudgement, when both body and soule shall be glorified together, and liue together for ever in heauen.

**Q.** Is it not good, yea and the entrance into eternall blisse, for the godly to dye?

**A.** Yes certainly, for it is better to dwell with God then with men. Secondly, they hereby forth-with enter into the possession of everlasting happiness.

The sick-man.

**Q** But there are many fearefull accidents and occurrences, to which the godly themselves are subiect in their sicknesses and deaths, & therefore how can it be good for Gods children to dye?

**A.** Propound and impart them vnto me, and I will giue thee the best satisfaction that I can.

The sick-man.

1. Obi. Death is the wages of sinne, the curse of the lawe, and the enemy of Christ and his children: how then can it be good?

**A.** It is not such by it owne nature, and

and in it selfe, but it is changed, and the property thereof is altered by Christ his death; in so much that of a curse and punishment it is turned into a gentle and fatherly correction, and is made a narrow entrance and a short cut into everlasting life. And in this last respect it may bee aptly compared to the redde sea, which drowning the Aegip- A famili-  
rude,  
tians, gaue a miraculous passage to Gods people into the blessed land of promise: and euen so death which sendeth the reprobate speedily to hell, doth in a moment let in the godly into the kingdome of heauen.

**Q.** In what respects and considerations may death be said to be an enemy?

**A.** First, in respect of the originall of it ( for the enuie of the deuill brought it into the world ) namely as an outward and remote cause. Secondly, because it is opposite to Gods promise touching mans immortality in Paradise. Thirdly, because by meanes hereof Satan seeketh to remoue good men out of the world, that they may not crosse and hinder his purposed designes.

Lastly, because hee through feare of

(violent) death, labourerth to keepe men from the practise of holy duties, Math. 13. vers. 21.

Que. Haue you any moze obiections against death, that I may doe mine utmost endenour to resolue you herein?

Ans. Yes truly, and they are five in number.

Q What is the first of them?

Obiection.

Ob. Christ Iesus, Dauid, Ezechias, prayed against death, therefore it is euill.

A. The argument followeth not: For first, Christ prayed not against death simply, for he died willingly, and otherwise he could not haue merited ought, but he prayed for the remouall of the curse of it, and desired his heauenly father to take away the cup of his wrath, which was the beginning and part of the second death; & of this iudgement are maister Calvin, Beza, Whitaker, Perkins Fulke, Maister Doctor Willet; and in a word, all sincere diuines, &c. And as for Dauid, when Dauid prayed against death, it was onely in time of some grievous temptation, in distresse of minde, and as it was ioyned with the sence of  
Gods

Math. 26, v.

39.



Gods wrathfull indignation. Thirdly, touching Ezechias that good King, hee prayed against death, that he might bee more reconciled vnto GOD before his death, and that hee might establish and farther the true worship of God in his kingdome, which by his death was like to be defaced. And lastly, that according to Gods promise made to godly Kings, he might haue an heire and successor out of his owne loynes, which prayer God heard, otherwise he was willing enough to dye.

Quest. What is your second doubt or obiection?

Ob. Gods children often seeme to dye in desperation, how then can death be good and desirable?

A. This is not to be imputed to want of loue toward God, but to weaknesse of nature, and tendernesse of conscience for sinne, and therefore they may, notwithstanding all this, bee saved. For God in the matter of saluation, worketh by contraries, and by the gates of hell bringeth his seruants to heauen, 1.Sam.2.verf 6.7.

Que. What is the third exception or obiection?

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objection against death? Gods children doe some-times in their sicknesse, rage, blaspheme, and behaue themselves like frantick men.

A. These, and the like effects, are not to be assigned to any deliberate purpose of the godly, but onely to be imputed, to melancholy, burning fevers, the cholick and other violent diseases, and (in a word) to their infirmity onely.

Q. What conclude you hence?

A. We are not vpon these occurrences, rashly to iudge them, much lesse to condemne them. For first, if they euer recover the vse of reason, they repent of these infirmities, and if it fall out otherwise, these with all other vnknewne sinnes, are pardoned, yea and buried in Christ his death.

Secondly, we must not like arrogant Critikes condemne them of impiety and hypocrisie, but wee must iudge charitably of them, as wee would be delt with-all in the like case.

Lastly, wee must not so much giue iudgement of a man by his death, as by the former course and conuersation of his life.

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Obiect. 4. What is your fourth exception?

Ans. The Saints and seruants of God, when death approacheth, are most of all and moze then other people, tempted assaulted, and molested by Satan how then can death be good?

An. First, it is no good argument, hence to conelude that they are none of Gods seruants but rather the contrary: they are Gods deere children, ergo Satan must now or neuer seek to sift them, whereas the wicked are his own and resist him not.

Secondly, I answere that it is not generally true that the Godly are thus in death assaulted for many with Simon die as a torch or fire-brand without sense of paine. Luk. 2. 39. Isay. 57.

Lastly in the very agony of death, God doth so assist and strengthen them by his spirit in so much that when Satan looketh for the greatest victory, he receiveth the greatest foile.

Q. How must we behaue our selues in this temptation?

A. We must lie vnto Iesus Christ, conunit the managing of our cause to him,

Rom. 8. v.

13. &amp; 34.

him, for he absolving vs what néede we wee feare satans assaults.

Lastly we must hold our selues to Gods promises, and not depart an hairens bredth from them.

Obiect. But satan is mighty, subtil, diligent, bold, cruell, malicious, and I am weak simple, remisse, fearefull, and how then can I resist and overcome him?

Math. 4. vs.

1. et 7.

Ans. Thou must not yeld to him, but by prayer, faith and Gods word resist him, and hee like a Crocodile pursued will flee from thee. James 4. verse 7. 1. Pet. 5. 9.

Secondly, thou must make God thy strong hold, and firmly beleene and trust in him, and then the gates of hell shall not preuaile against thee.

Qu. What is the first and last exception against death?

Ans. Sudden death is an euill, but many men die suddainely, ergo death is euill.

Ques. How answere you this argument?

Ans. I answere to the first proposition, that death is not euill, because  
it

## Path way.

it is suddaine (for the last iudgement shall come suddainely, and yet it is not euill) but good to **G D D S** children; but because it findeth onely the wicked vnrepentant and vnprepared. Luk. 12.v.20. and 21.

Secondly, **C H R I S T** by his death and suffering hath taken away the course of the lawe and the feare of condemnation which is the very sting of death, therefore death though neuer so suddaine, is not accursed to the true belouers, but a speedie conueyance of them into the haues of eternall rest and happinesse.

Lastly seeing that with Ezechias wee haue no lease of our life, if any of **G D D S** seruants, with good Mephibosheth, and Iobs Godly children and the young infantes that Herode caused to be massacred, die suddainely and violently, wee must iudge charitably and the best of them; for the manner and time of the ending our life is onely in Gods power and not in our owne will. Psal. 31.13

Questi. But what is a professor of true

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true religion and formerly of an irre-  
blameable behaviour, bee brought  
through the extremitie of temptation,  
kill himselfe, is not he certainly dam-  
ned and so death euill to him?

A. Although this be a ticklish point,  
and albeit Saul, Achitophell and Iudas  
that killed themselves bee noted in  
scripture for reprobates, and albeit  
they that laie violent hands on them-  
selues neuer for the instant may bee  
iudged to thinke on hell torments, yet  
seeing that God neuer finally forsaketh  
his chosen, seeing that his mercy is bot-  
tomlesse, and that he may giue them re-  
pentance (for ought we know to the  
contrary) at the last point of time, let  
vs if they haue bene formerly good pro-  
fessors, iudge the best of them, and pray  
vnto God that he would giue vs grace  
neuer to yeeld to the like temptations.

Q. But why must not a man kill him-  
selfe?

Ans. First because he shall not here-  
by escape misery but runne into it.  
Secondly, it is not lawfull to kill ano-  
ther to ease him of his paine, muchlesse  
to kill a mans selfe.

Thirdly

Thirdly it is commonly a note of a reprobate. And thus much touching the objections.

## The seauenth Chapter.

The benefites and priuiledges of death.

Question.

**H**Aue the Godly any profit and advantage by death?

A. Much, and many waies.

**Q**Uhat benefites and priuiledges haue they by death?

A. Two sorts of benefites, pziuatiue, that remoue euill, and positine, that ad good.

**Q**Uhat are the pziuatiue benefites of death?

An. Foure : first it perfectly fræth Gods children from all temptations, and from all sinnes both originall and actuali, and herein consisteth a maine part of our blessednesse for if he be blessed whose sinnes are not imputed, much more hee whose sinnes are wholly taken away.

Rom. 7. 24

Isay 57. <sup>ve.</sup> away. Secondly it easeth vs of all the  
 1. & 2. miseries afflictions, paines and aduersities of this present life.

Thirdly, it deliuereth from the euill world, and from all sinnefull company, and from all the tiranie of Gods and our enemies, in so much that our eyes shall neuer see, nor our eares euer heare the abhominable practises of the wicked much lesse can they hurt or infect vs; and what an unspeakable blessing is this?

Lastly, it preuenteth sinne and miserie  
 2Kings 22. ry to come, for the Godly are taken a  
 20. way that their soules should not bee infected with sinne; and that they should not with their eyes behold euill, nor the inordinate confusions in church or common-wealth.

Isa. 57. 1.

Q. What vse is to be made of these priuatie blessings?

Ans. We must first learne patience and suffer temporary afflictions without fainting, because shortly our euill shall determine. Secondly, let vs pray and sake for, and wish and waite that blessed time, whether of death, or the last iudgement, that shall free vs from  
 all



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all the evils whereof in this world we  
labour.

### Section 1.

Question. What are the positive be-  
nefites that wee receive and enjoy in  
death?

An. First death bringeth our soules  
into the immediate, the glorious, and  
everlasting fellowship, with **G D D**  
the Father, God the Sonne, and God  
the holy Ghost, where wee shall have  
perfection of knowledge, absolute pu-  
rity of will and affections, and ful-  
nesse of love for evermore. Psalme 16.  
vers. 11.

Secondly, wee shall with all the  
Saints and Angells, behold and have  
communion with Christ in glory, world  
without end.

Lastly, death putteth vs into actu-  
all and perfect possession of all the  
good things that Christ hath purcha-  
sed for vs, which should weare and  
withdrawe vs from the love and liking  
of this vaine world, and inflame vs  
with an earnest desire of enjoying  
the

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the heauenly Canaan so long agoe purchased and prouided for vs.

### Section. 2.

**Q** How can death make the faithfull and the Godly perfectly blessed, seeing that their dead corps lie and rot in their loathsome graue?

**An.** It may very well be, for first he that hath redeemed both body & soule, and giuen vs two excellent sacraments namely baptisme and the Lords supper to signifie and seale the same, hath by his death embalmed, yea buried our death.

Secondly it being mystically spiritu- ally and vnseparably vnted vnto Christ the fountaine of life, and so re- mayning in the couenant of grace and fauour of God, free from all sinne and paine cannot be but in part blessed and in a sort partaker of life.

Lastly, it resteth sweetly in the earth as in a bedde of downe vntill the last iudgement, in a blessed expectation of the generall and glorious resurrection.

**Que.** Shall the body then certainly arise

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arise againe?

An. It shall undoubtedly be raised  
bp againe at the last day. For first  
the sacred scriptures, the almighty  
power and promise of God, and the ef- Math. 22.  
fects of Christs death doe sufficiently 32.  
proue it. 1. Cor. 15. ve. 13. & 14.

Secondly the bodies of the saints  
raised bp in the time of the old and  
newe Testament, explaine the  
same.

Thirdly, Gods mercy cannot per-  
fectly appeare in the glorious resur-  
rection of the Godly, nor his iustice in  
the perfect punishment of the wicked  
vnlesse there be a resurrection both to  
glory, and confusion.

Lastly the death of the righteous,  
is but a swete sleepe, wherein they  
rest from the labours of this life, and  
out of which they shall in a moment, be  
raised at the sound of the last trum-  
pet.

Quest. The bodies of the reprobate,  
shall as well bee raised bp againe as  
the bodies of the elect, and how then  
can it bee any such singular bene-  
fite?

Ⓒ

Ans.

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An. Yet notwithstanding it is a rare benefite, for the resurrection of the iust and iniust is distinguished the one from the other by the causes and endes. For the Godly arise by vertue of **CHRIST** their head and by vertue of his resurrection, but the bodies of the wicked by the power of **Christ** as their iudge onely, who shal arraigne and condemne them.

Secondly, they differ in their endes; the bodies of the Saintes arise in glorie to eternall glorie: but the bodies of the wicked shall rise in shame to eternall shame and confusion.

Qu. If the Godly bee thus blessed as soone as they are dead, is it then lawfull to mourne for the dead?

Ans. It is lawfull, so that our mourning bee moderate and ioynd with hope, for wee haue many holy practises in the scriptures of this mourning. **1. Thes. 4. 14. 1. h. 11. Phi. 2. 27.**

Questi. What shall wee thinke of them that bewaile the dead immoderately?

Ans. It is contrary to the hope of a blessed

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blessed life and resurrection, and calleth  
Gods wisdom and iust decree into  
question.

Qu For what ends and in what con-  
siderations are wee to mourne for  
those that are dead in the Lord?

Ans. First, because our sinnes and  
vnthankfulness haue bereaued vs of  
their comfortable fellowship.

Secondly, we must hereby bee more  
effectually stirred vpp to entreate the  
Lord to bee good vnto vs and to turne  
away from vs those evils that their  
vntimely deatnes many times prognos-  
ticate.

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## The eight Chapter.

Touching the way whereby wee may  
attaine to blessednesse.

Question.

VVhere is the way to attaine true  
blessednesse to be found?

Answer Onely in the worde of  
G O D, that is the meane, seede, and

C 1

in

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The Sick-mans

instrument of eternall happinesse. Hay.  
30.21.

Q. How many things are by Gods  
word required, that a man may die  
well.

Answer. Two things. First a prepara-  
tion before death. Secondly a right be-  
haviour and disposition in death.

Q. What is the preparation against  
death?

Answer. It is the action of a re-  
pentant sinner, whereby hee prepareth  
himselfe for the Lord.

Q. Is this duetie necessary?

Answer. Yes, for first G O D so com-  
mandeth in many places of scripture.  
Mark, 13.37. Luk, 12.v.40.

Secondly this present life is the  
onely time of getting the wedding  
garment, and of reconciling and  
preparing our selues for G O D and  
his kingdome. Titus 2. verse 11. 12. Luk.  
13. ver. 25.

Thirdly, we shall neuer (lightly) die  
the death of the righteous, vntlesse we  
liue their life, and as death hath  
left vs so shall the last iudgement finde  
vs.

Quest.

**Quest.** May we not defer this Dietie vnto death?

**An.** No in any wise, for the longer that wee delay our preparation the more vnfit and vnwilling shall we bee to perfoyme it, for it is an hard thing for an olde man to enter into his mothers wombe, & consueudo fit altera natura.

Secondly, the time and manner of death is many times so suddaine and vncertaine, that we may bee so ouertaken, that wee shall haue neither time nor grace to repent and to prepare our selues.

Lastly, late preparation is selddome true preparation, being rather enforced then voluntary, and rather in forme of words then sincerity of heart. Math. 7. verse 22. et 29.

**Qu.** Of how many sortes is this preparation?

**An.** Two fold, generall and particular.

**Qu.** What is generall preparation?

**A.** It is that whereby a man, through the whole course of his life, prepareth himselfe to die.

**Quest.**

3

**Quest.**

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Quel. Is it not sufficient to prepare our selues when wee beginne to bee sicke?

Ans. No, for first (as hath bene before shewed) late repentance is sel, dome true repentance.

Secondly, the time of sicknesse, both in regard of the sharpnesse of the disease, decay of memory, senses, understanding, consultation of woolloly goodes, and sathans subtil and malicious practises, is the most unfit and unreasonable time to beginne a preparation.

Luk. 23. ve.  
11. 32 ad  
44-

Obiect. But the theise vpon the crosse repented at the eleuenth houre, and why may not wee doe so likewise?

Ans. There is a great difference betwene him and those that purpose to delay their repentance, for first hee was neuer so much as outwardly called by the ministry of the word.

Secondly, the theues conuersion was extraordinary, yea and miraculous, that Christ thereby might shew forth some effect of his God-head, but  
mirac-



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miracles are altogether, and extraordinary courses (for the most part) ceased.

Lastly that these condemned himselfe, and his fellows, justified Christ in the open sight of the world, and praised for saluation &c. but where shall we finde such singular effects in them which past and put of their repentances

Obiect. But it is in our power and will to repent when we will:

Ans. No, repentance is the only guilt of God, and from him alone proceedeth both the will and the deed. Phil. 2.12.

Secondly, many late repenters and slack-graces shall seek to enter into heaven, and shall not be able because their heartes are become insensible, and the time of grace is past. Luk. 13. v

And thus much of the matter of preparation.

E 4

The

## The ninth Chapter.

Of the manner of preparation.

Question.

**I**f the manner of preparation how many duties are required?

An. Five speciall duties.

**Q** Which are they?

An. I. the meditation of death. II. the lessning and abating of the King and power of death. III. The beginning of eternal life here in this world. IIII. The enuiring of our selues to die dayly.

Lastly the manner how these severall duties are to bee performed.

Quest. Is the meditation of death necessary?

Answer. Yes truly, for a Christian mans life is, and should bee nothing but a meditation of death, therefore wee must looke for it alwayes and in euery place, and herewith accordeth that excellent saying of Seneca

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*incertum est, quo loco te mors expectat. Senec. lib. 3*  
*tu vero eam in omni loco expecta. That is, Epist. 26.*  
it is a matter unreuealed in what place  
death waiteth for thee, but waite thou  
for it in euery place.

**Q.** What benefit, profit and comfort  
doth the meditation of death yeld vs  
to vs?

**Ans.** Manifest. For first it causeth vs *Iob. 42. 6.*  
to humble our selues vnder the mighty  
hand of God.

Secondly, the feare and meditation  
of it, doth remoue all securitie, and  
further our repentance, as we may see  
verified in the example of the Ninuites, *Jonah 4.*  
it cutteth off delayes, and bringeth our *7. 4. & 5.*  
promises and purposes into performan-  
ces and practises.

Thirdly, it maketh vs content with  
any condition of life, be it neuer so mi-  
serable, for if we live in affliction and  
aduersity we shall after death neuer be  
more subiect to it, and if we live in  
prosperity, we rest not in it, because  
we shall carry away nothing with vs.  
*1. Tim. 6. 7.*

Fourthly, it encourageth vs in Gods  
service, and in all well doing, for as  
much

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1 Cor. 15.  
v. vii.

much as wee knowe, that our labour is not in vaine, in the Lord, and that in serving of God, there is great reward.

Hebr. 11. v.  
9. & 10.

Lastly, it doth sequester and withdraw our delights and desires from earthly and perishable things, and causeth vs earnestly to desire and seeke for everlasting life.

**Q** Of what things must we meditate?

**Ans.** Of three things. First we must thinke and consider of the cause of death, namely our sinnes.

Secondly, we must meditate of the remedie of it, viz. the cursed and bitter death of Christ.

Thirdly we must thinke of every day and night, as if it were the very day and night of our death.

**Q** What must we do that we may be the better enabled to perform this duty?

**A.** We must not vainly dreame of long life, and so deceiue our selues, but mourne against this corruption of our nature. Secondly, we must pray vnto God that he would giue vs grace and knowledge, whereby we may be enabled to resolue our selues of death at hand.

The

# The tenth Chapter.

## Question.

**VV**herein dooth the sting and power of death lye and consist?

Ans. In sinne, for that is the sting thereof. 1 Cor. 15. 56.

**Q** How shall we know this?

Ans. By the lawe which is a glasse Iam. 1. 23  
wherein we may see our sinnes and the Rom. 7. 3  
effects and punishment of them, for & Rom. 7.  
hereby commeth the knowledge of v. 7.  
sinne.

**Q** How shall we deprive sinne of his strength and sting?

A. By belæning and relying upon  
Christ, who hath by death destroyed  
him that had the power of death, that is Hebr. 2. 14  
the Denill, 1. Cor. 15. 25, & 26.

**Q** What distinct and particular duties and fruites of faith are we to performe and shew forth, that we may remove our sinnes, and take out the sting of the serpent death, that it may never hurt vs?

A. We must first, (for the time past and present) confesse our sinnes, humble our selves

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selues for them, and cry earnestly vnto heauen for pardon.

Secondly, we must for the time to come, with a resolute minde, beware of euery knowne sinne, and in all things to reforme and conformance our selues according to Gods word. For euery sinne vnrepented of, is a sting to wound our soules vnto destruction. Luk. 13. verse 3. and 4.

Lastly if we would liue for euer, we must dye here, and that daily, for he sel-dome or neuer dyeth well, who liueth euill, *Et qualis vita, finis ua*, like life, like end.

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## The xi. Chapter.

Of entring into the first degree of eternall life.

Question.

**H**ow shall a man in this world enter into the first degree of life euerslasting?

**A.** When a man by the testimonie of a sanc-

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a sanctified conscience, and by experie Gal. 2. 20.  
ence can say that Christ liueth in him.

Quest. When doth Christ liue in a man.

A. When he doth by his holy spirit, direct, guide, and gouerne his thoughts, Rom. 8. 13.  
will and affections.

Q. How shall a man discern this?

A. When he doth frame and confirme all the powers and abilities of his soule and body, according to the rule of Gods word. For the spirit and the word neuer iarre, but the holy spirit breatheth in it, and worketh by it. Acts. 10. vers. 44. and 45.

Que. In how many things doth this first degree of eternall life consist?

A. It consisteth in three gifts or graces of God. First, in the distinct and sa-  
uing knowledge of God the Father,  
God the Sonne, and God the holy  
Ghost.

Secondly, in the swete peace of conscience, which flowing from the death of Christ, is life and peace, for this is the way to, and the beginning of euerlasting happinesse.

Thirdly, in the government of the spirit,

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62 spirit, when we assent unto the directions of it, and in acte approve and obey them.

Q. But what neede all this paine and trouble: Is it not enough when a man is dying, to say, Lord haue mercy vpon mee?

Math. 7. 21. Ans. No, for first, Not euery one that saith, Lord, Lord, shall enter into heauen but hee that doth the will of God.

Secondly he that prorogeth and putteth of his repentance vnto death, is (for the most part) so be-sotted with the custome of sinne, and with-all so forsaken of God, that he (as experience teacheth) can utter no good word.

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## The xii. Chapter.

Of accustoming and enuring a mans selfe to dye well.

Question.

How shall a man bring him-selfe in



## Path-way.

in fashion, and accustomie himselfe to  
dye well?

Ans<sup>r</sup>. By the performance of three  
things. First saying that Gods correc-  
tions and chastisements are the in-  
struments and foze-runners of death,  
hee must humble himselfe vnder  
them.

Secendly, he must begin to mortifie  
little sinnes, that so he may mortifie the  
greater afterwards.

Thirddly, hee must not let goe the  
fruite of the least crosse, but learne to  
beare and endure smaller crosses and  
afflictions, that he may be the better  
enabled to vnder-goe the torments of  
death it selfe.

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## The xiii. Chapter.

Of the speedinesse and carefulesse  
of Preparation.

Question.

**VV**hen and how must a man pre-  
pare him-selfe?

A. With

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A. With all expedition and utmost diligence.

Q. Wherein must this expedition and diligence chiefly appeare?

An. In doing all possible service to Church and common-wealth. Psal. 122. vers. 8. and 9.

Q. Why must he take this course?

A. Otherwise, death, (for it giveth no man warning) will ouer-take him, and hee will wish that hee had done it, when it is too late.

And thus much of generall preparation.

Luk. 13.  
vers. 25.

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## The xiiii. Chapter.

Of Particular preparation.

Question.

Of how many sorts is particular preparation?

A. It is two-fold, either false and imperfect, as is that which the Synagoge of Rome prescribeth, or true and perfect, as is that which all Protestant churches

Path-way.

Churches teach and practise.

Q. Wherein doth the false and imperfect preparation of the Church of Rome consist,

A. In three things.

Q. What are those three things of members?

A. First auricular or eare confession made to a Priest.

Secondly, the receiuing of the Eucharist or host.

Thirdly, extreame unction, or anointing with oyle.

Q. Is not auricular confession, or the secret enumeration of all a mans particular sinnes, necessary?

Ans. No; certainly.

Q. Why is it not necessary?

A. First, because the word of God requireth no such matter.

Secondly no man can possibly sound euery corner of his heart, and finde out all his sinnes. Ierem. 10. 23.

Thirdly, there was no such practise neither in the Apostles times, nor in the primitiue Church for the space of five hundred yeares.

Fourthly, David, and the prodigall or lost Child had their sinnes forgiven them

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them vpon a generall confession, 1. Sam. 12. ver. 12. Luk. 15. ver. 18. 19.

1. Cor. 5.

Lastly, God hath not made men absolute iudges of reconciliation, but hath onely giuen them the ministerie of reconciliation.

Ques. Wherein doth this ministerie of reconciliation consist?

Ans. When the ministers of Gods word doe in the name of the Lord according to his word, preach, declare and pronounce a mans sinnes to be forgiven or not forgiven.

## The second Section.

Que. Is it necessary for the sick to receiue the Eucharist or the Lords Supper?

Ans. There is no such (extremee) necessity, for first not the want but the continuall contempt of the Sacrament formerly in faith receiued, doth extend it selfe to the whole course of a mans life.

Lastly, the Lords supper is an Ecclesiasticall

## Path-way.

flasticall or publike action and therefore according to Christ his institution, is to be administred and receiued in the greatest concourse and assembly of the Church.

Obiect. As the paschall Lambe was eaten, so may the Lords Supper be eaten, but the paschall Lambe was eaten priuately in particular houses, therefore may the Lords Supper bee likewise eaten in the same forme.

Ans. I answer to the first proposition that the argument is not good and the consequence followeth not. For first they Iewes then could not obtaine leave nor be permitted to assemble themselves together, as wee doe and may Gods name be blessed for it.

Secondly I answer to the second proposition, that the Paschall Lambe though it was eaten in particular houses, yet it was by Gods commandement, and eaten at one and the same time in all places: which is all one as if the action had beene publike.

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### The 3 Section.

**Q.** Is extreame unction and especially the anointing of the instruments of the senses in spirituall respects now necessary for the sicke?

**Ans.** No truly, for it concerneth not vs at all; the miracle is ceased long since, and then what vse of the ceremony.

**Obie.** But in Saint Iames daies they anointed the sick with oile, and why may they not doe so now?

**Ans.** First, because (as I formerly noted) all miracles are ceased, but that anointing was miraculous.

Secondly, the sicke then anointed with oile by vertue of Goes promises, recovered out of their sickness, but those whome the Papistes anoint, commonly die and so neuer recover.

Lastly, the ancient anointing was appointed and bled for the recovery of bodily health, but the Papists abuse and prevent it to false endes, namely to obtaine forgiveness of sinnes, and to procure strength and comfort against all

all the temptations of death ; and to  
obtaine saluation it selfe.

And of the false preparation he-  
therto.

## The fifteenth Chapter.

Of the severall duties and branches of  
particular preparation.

Question.

**I**n what and in how many things doth  
particular preparation consist?

Ans. According to their threefold ob-  
iect they are thus distinguished, they  
concerne either God him-selfe, or our  
owne person, or our neighbour.

**Q.** When we are sicke what duty are  
we to perfoyme towards God?

Ans. We must dayly seeke to be re-  
conciled to God in Christ, otherwise

## The Sick-mans

all other duties are of small or none effect.

Quest. How must this reconciliation be sought and obtained?

Ans. By renewing our former faith and repentance, and by repaying the decays of it.

Quest. What moving cause haue we to stirre vs vp to performe this duty?

Ans. Because ordinarily, and for the most part, sicknesses and diseases are sent of God in his iustice for the punishment and chasticment of sinne. Lam, 3. 39. Math. 9. 2. Ioh. 5. 74.

Quest. In renewing our faith and repentance what particular duties must we performe?

Ans. Three especially, first wee must make a new examination of our hearts and liues. Lam, 3. 40. Psa. 119. 11,

Secondly when God sendeth new corrections wee must make new confessions of our particular sinnes. Psa. 32. 10.

Thirdly we must make new and earnest prayers to God for pardon of sinne, and for reconciliation with GOD in Christ. Psa. 6. 4. 5. 2. Chr. 34. 12, 13.

Quest.



Que. What vse is to bee made hereof?

Ans. First, hereby are iustly taxed and checked those that spend the whole space of their life in the Church, and that many yeares, and at length when their best and most daies are spent, begin to enquire what faith and repentance should be, and how their soules should be saued, as though it were so easie a matter to know and obtaine it.

Secondly we must in sicknesse especially practise and put in bre these duties of examination, confession, prayer and of renewing our faith and repentance; other-wise, *qui minus est hodie eras minus ap: us erit.*

Que. But what if the sicke person, is not able of him-selfe to renew his faith and repentance?

Ans. We must seeke for helpe and direction of his fellow members, who 19. must like them that bare the man sicke of the palsie to Christ helpe and assist him by the ir counsaile, aduise and prayers.

Que. What are the particula duties that

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that are herein to be performed:

Ans. They bee of two sorts according to their objects, for they concerne either the sicke themselves, or their helpers.

Q. What is the duty that concerneth the sicke man?

Ans. To send for helpers, namely the elders and ancients of the Church, who in Saint Iames time and afterwards were endued with the gifts of healing and of miracles.

Q. Doth not this duty of comforting the sicke be long to the minister onely?

Obi. If a man sicke of the plague or pestilence send for his pastoz, is he bound in conscience to go to him in his owne person.

Ans. No except it may so be ordered that the Minister bee in no danger of infection.

Secondly, the Pastoz or Minister may and must not for the comfort of one particular person endanger his owne life, and so bereaue the whole congregation of their guide and teacher; more regard is to be had of the good of the whole then of one part of it.

Thirdly

Thirdly, as the leproous person by **Leu. 13. 45** reason of the contagion of the disease **46.** might not be resorted vnto, so it fareth with him that is visited with the plague.

Fourthly if the pastor and preacher should in person visite euery man thus visited, he must separate himselfe from his owne family and neglect them, and his people and congregation would shun his company.

Lastly, the visited persons friendes and kinnsfolke, are to supply this dutie.

Obiect. But Isaias visited Ezechias who was thought verily to haue the pestilence. ergo ministers must now do the like?

Ans<sup>r</sup>. The argument followeth not For first Isaias had an expresse commandement from God so to do, and therefore could not be infected.

Secondly, hee might for ought any man can obiect to the contrary, stand aloofe off in some convenient place.

Obiect. But the plague commeth now by Gods immediate hand, as it did in Dawids time, and therefore a man may

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may bee as secure with infected persons and infected places , as any where else.

An. The plague in these dayes (as experience verifieth) commeth not immediately by the immediate striking of Gods elect Angell, as in Davids daies. For then no man might avoid the infected, and the reason is, they that are hundred of myles off from any place of infection might be as sone tainted as any other, which to affirme is most absurd and crosseth all experience.

Secondly, none is now infected but he that is in company with the infected, or receiveth their clothes, or some thing about them.

Lastly, albeit the pestilence infecteth not every man that is outwardly in dangers, yet this proueth not that it is not in it owne nature contagious, but that all persons were not capable of it, and that God in his mercy preserveth some from infection, whom it pleaseth him, as is to bee seen in all other infectious places whatsoever.

Quæ. But

**Ques.** But why are the elders who are no Pastors and Ministers of the Word, to visite the sicke?

**An.** First, because they are fitted hereunto, beeing indued with the gift of knowledge and prayer.

Secondly, it is a dutie of charity, and therefore not proper to any one man.

Thirdly, and principally, that they may hereby ease the Pastors or Ministers heavy and difficult burden and charge.

**Q** What vse is to bee made hereof?

**An.** It condemneth the silence and ignorance of most friendes and neighbours, who either speake neuer a word, or to small or no purpose, beeing not able to instruct and comfort him, and yet they promise to pray for him, when God knoweth they cannot pray for themselves.

**Ques.** When must the sicke send for the Elders to instruct and pray for him?

**An.** In the first place, before any physicke, medicine, or restorative  
For

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For where the diuine leaueth, there must the phyſitian begin.

Q<sup>u</sup>. What vse is to be made of this point?

Ans<sup>w</sup>. It reprimoueth their madnesse and folly, who neuer send for the Minister vntill he be halfe dead, or lieth gasping as though the presence of the minister before that time were not necessarie, or as though Ministers could worke miracles.

## The second section.

Q<sup>u</sup>. What is the second duetie of the sicke?

Ans<sup>w</sup>. To confesse his sinnes, those especially which disquiet and trouble the conscience, either to the Minister, or to any other Christian brother that is both able and willing to informe and comfort the sicke. James 5. ver. 16.

Q<sup>u</sup>. Is this duety simply necessary to saluation?

Ans<sup>w</sup>. No, but only conueniently profitable.

Q<sup>ue</sup>. What is the duty of the helpers?

Ans<sup>w</sup>. To pray ouer him, that is with him  
him

him and for him, and in their prayers, to commend his whole person and state to God. 2. Kings, Act. 32. Act, 20.4.

**Q.** Why must the visitors thus pray for the sicke?

**A.** The better hereby to stirre vp their affection in prayer, and to declare their charity and compassion to the sicke person.

**Q.** What if those that visite the sicke person find him impatient and full of griefe and wrath, what must they then doe?

**A.** They must beare with humaine infirmities, for being themselves quiet with God, they must learne to bee quiet with men. Secondly they must shew vnto them how all things fall out by Gods prouidence, and exhort him to wait vpon God by faith, vntill he either take away or diminish the paine, or at least adde to his strength and patience.

**Qu.** What other duty besides the seeking of reconciliation, oweth the sicke to God?

**An.** He must praise God for his former mercies, and declare this thankfulness, euen for crosses and corrections.

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tions, for the Lord according to the proportion of our thankfulness will shew mercy vpon vs, more or lesse.

And thus much of the duties which the sick person oweth vnto God.

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## The xvi. Chapter.

## Question.

**VV**hat are those duties that a man is to performe to him selfe or his owne person?

An. They are twofold, for they be long, either to the soule or to the body.

Qn. What is the duty which he oweth to his owne soule?

An. Hee must arme and strengthen him selfe agninst the feare of Satans assaults, against the immoderate feare of death, and against the Terrour of the last iudgement.

Qn. How is a man to be armed and strengthened against Satans assaults?

An. By considering and beleuing that Christ hath ouercome and bound for vs the strong man Satan, that had the



the powder ouer death.

Qu. What is the second duty that he oweth to his soule?

Ans. To arme himselfe against the immoderate feare of death.

Qu. Is it not good then that men should in some moderat sort feare death?

Ans. Yes, for it putteth vs in mind of the greuousnesse of our sinnes, and what wee deserue if God should deale strictly with vs.

Secondly, it holdeth men backe in their extremities from laying violent hands on themselues; for they that are thus desperately minded do not so much as once thinke of Hell and the torments of it.

Quel. Seeing the feare of death is thus profitable, why must the sicke be armed against the feare of it?

An. Because death approaching, naturall feare doth most of all shew forth it selfe, astonish the sicke mans senses, and causeth despaire.

Qu. What are the meanes to comfort him against the feare of death.

Ans. They are of two sorts namely practises and meditations.

Que. What

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Q. What are the practises?

A. They are two. First the sicke parties must not so much feare death, as cast their eyes vpon everlasting life.

Secondly, they must consider death not in the bright coulloz of the lawe, for then our weake eyes cannot endure to behold it, for then it is a cruell sergeant armed with the anger and curse of God; nor in it selfe, for then it is (to men vnregenerate) the very entrance into hell, yea hell mouth it selfe.

But we must take from it the fearefull maske and visard of the law, and behold it as it is set forth in the myrt and tempered coulloz of the Gospell, and as it is changed by Christ his death, who hath not onely deaded it by his owne death, but also quickned it, so that it is to the beleeuers bodie a temporary, and a swete sleepe, and to their soules, the gate of saluatiō, wherby they enter into y<sup>e</sup> possession of life everlasting.

Q. Why must not a Christian man vnm easurably feare death?

A. First, because it is to the godly the end of all euils, all sinne, errour and misery.

Secondly,

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Secondly, because after death he passeth presently to a better state.

Thirdly, because he hath immediate fellowship and communion with the holy Trinity, with the elect Angels and the glorified Saints.

And thus much of practises.

### The 2 Section.

**Qu.** What are the Meditations which serue for this purpose.

**An.** They are principally foure, which are the foundation of all the rest.

**Qu.** What is the first meditation?

**A.** That euery mans death (as hath bin before proued) procured by his own sins, is fore-seene and appointed in Gods eternall decree together with all the circumstances thereof. Psal. 139. 15. 16.

**Q** What benefit will hereby redound vnto vs?

**An.** It will arme vs against all feare, distrust and impatency in the howre of death. Psal. 39. 10. Gen. 42.

**Q** What is the second meditation?

**A.** The consideration and contemplation of the inestimable glory laid vp for vs, and of the eternall and vnspeakable blessednesse prouided for vs.

¶

Quest.

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**Q.** What profit shall we receiue hereby?

**Ans.** It doth withdraw vs from the resting in this temporall & miserable life and lifteth vp our mindes and affections vnto God, yea and maketh vs with Iob, Moyses and others, cherefully and willingly to endure afflictions.

**Q.** What is the third meditation?

**Ans.** The spirituall and vnseparable coniunction and fellowship, which the beleuers both in their soules and bodies in life and death haue with Christ.

For, for their bodies and soules are in the fauour and couenant of God, and they both shall be re-united together in the last day, & be both eternally glorified.

**Que.** What is the fourth meditation?

**Ans.** The speciall promise of Gods presence and assistance in death and in all other distresses, for we haue Christ our companion in affliction. 1. Peter. 4. 13.

eb 7. 1. 2.  
61.

**Qu.** What vse are we to make hereof?

**Ans.** Wee must liue by faith and not by sense, beleauing the things (promised) which we see not, and hoping for things that seeme desperate.

**Que.** How, or how many waies doth God manifest his presence in sicknesse?

**Ans.**

Ans. Three manner of waies; first by lessning and moderating the paines of sickenes and death, and by giuing them strength and patience. Secondly, by refreshing and comforting the spirit after a wonderfull manner. Thirdly, by the gard and ministry of the good Angels which defend the Godly against the Diuell and his Angells. Psa. 34. for they are present with and attend vpon Gods seruants in their sickenes, and are ready to carry their soules into heauen. 2. Cor. 1. Apoc. 12. Psa. 6. 1. Luk. 16.

## The 3 Section.

Quest. How are the sicke to be armed and strengthened against the strictnesse and terrour of the last iudgement, where in the diuell, the law and our owne conscience shall accuse vs of infinite faults?

Ans. First wee must acknowledge our sinnes, for that is the way of iustificacion. Ioh. 1. 9. Psa. 32. 5.

In matters of felony as we say, confesse and be hanged, but in matter of diuinity, confesse and be saued. Secondly wee must lie and appeale to Iesus Christ and content our selues with his righteousness onely, and then hee absolving vs who shall condemne vs.

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and he making intercession for vs, wh<sup>ch</sup> can preuaile against vs. Rom. 8. verse. 34.

And thus much of the duty that the sicke man is to performe in respect of his soule.

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## The xvii. Chapter.

Of Physicke, and preservation of  
bodily health.

### Question.

**W**hat is the duty that the sicke are  
to performe to their bodie?

Ans. They ought to be carefull to pre-  
serue health and life untill God take it  
wholy away.

Qu. When is it lawfull for any man  
to kill himselfe?

Ans. No, for wee must in no wise be-  
part out of our standing untill God our  
heavenly generall command vs.

Secondly every man is bound to che-  
rish and nourish his owne body and  
therefoze he must not destroy it.

Thirdly

Path-way.

Thirdly all murder is forbidden and interdicted, and therfore much moze the killing of a mans selfe.

Fourthly if a man kill him-selfe hee doth not escape misery but runne into it.

Fifthly if it be a wickednesse to kill another man for to ease him of present paine, then it is a moze horrible wickednes to kill him-selfe.

Lastly the killing of a mans selfe is commonly and generally noted for a marke of a reprobate and faithlesse man.

Que. Why must we preserve life and health?

A. For two reasons, first that we may haue time and place to prepare our selues for eternall life.

Quest. Then long life is good?

Answ. It is a great blessing, for herein men haue time to repent, whereas after death there is no time and place for repentance and reconciliation.

Quest. What is the second reason?

Answ. That wee may reserve and reserue the whole disposition of our lines to G D D, for whose gloire we ought

## Path-way.

ought as well to live as to die.

Q. In preservation of life what things are to be considered?

Ans. The meanes, and the right vse of them.

Que. What are the meanes?

Ans. Good and wholesome Physicke, for  
Lin. 20. 7 it is an ordinance of God, and whereof  
we haue sufficient warrant and practise  
in holy Scripture, and therefore we must  
esteem and vse it, as a blessing of God.  
Isai. 1. 6, 7.

Obie. But Physicke cannot change  
Gods eternal decree, or saue vs from his  
anger, why then should it be vsed?

An. Because the end and the meanes  
are not to be diuided, for God hath or-  
dained the one as well as the other.  
Wherefore as in war, famine, pestilence,  
which are Gods rodde and chastice-  
ments, we may lawfully vse the meanes  
to lessen or auert them, so we may  
and must in Physicke, but we must  
commit the issue and euent to GOD  
alone.

Quest. Whome must we entertaine  
for Physitions

A. Not Sorcerers, Wisards, Enchan-  
ters,



ters, or any that vse and practise any  
superstitious meanes, for this is the rea-  
dy and neereſt way both to temporall &  
eternall misery, but onely men appoin-  
ted for their ſincerity of religiõ, learning  
conſcience and experience.

Ob. But by charmes, inchantments, and  
the ſpell of Wiſards; many recouer  
out of their ſickenſſe, therefore we may  
lawfully vse them.

Anſw. The conſequent is not good,  
namely the effect is good, Ergo the  
meanes are good, for Satan is very ex-  
pert in Phyſicke, and God many times,  
partly for the triall of his ſervants and  
partly the more to harden and blind the  
wicked, permitteth cures to be done by  
the miniſterie of Satan. 2. The. 2. 10.  
And thus much of the meanes of health.

The ſecond ſection.

Of the manner of vſing the meanes.

Que. In what things doth the right  
vſe of meanes conſiſt?

Anſ. In three.

Queſt. What are thoſe three meanes?

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**Ans.** First, the body is not onely to bee prepared by Physicke, but the soule also by true humiliation, prayer, and repentance.

**Q.** Why must the soule be thus prepared?

**Ans.** Because sicknesse (otherwise curable) is by reason of the impenitency of the sick, many times, made incurable.

**Q.** What is the second meanes?

**Ans.** Wee must be assured by Gods word, that the Physicke prescribed is lawfull, and we must not depend vpon the Physitian (as some doe) but by prayer craue Gods blessing.

**Q.** What is the third meanes?

**Ans.** The right and perculiar end of Physicke, which is to continue mans life vnto his naturall period, namely vntill the radicall heat and moisture be wholly consumed.

**Q.** What is the Physitians duty?

**Ans.** First he must in the absence of Ministers exhort the sick to prayer and repentance.

Secondly, when he perceineth manifest signes of death in the sick, admonish the sick of death, that casting of all confidence.

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confidence in outward helpes hee may  
wholy rely vpon Gods mercy.

And thus much of the duties  
which the sicke man oweth  
to himselfe.

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## The xviii. Chapter.

Of the duty that the sicke person is to  
performe to his neighbour.

### Question.

**VV**hat duty both the sick man owe  
to his neighbour?

An. Hee must freely forgive all that  
haue offended him, and desire forgive-  
nesse of all, for if hee doe not so, hee can-  
not dye in peace of conscience.

Ad. 7. ver.  
60.  
Math. 5. v.  
25.

**Q.** What if the person offended cannot  
be met withall, or wil not be reconciled?

Math. 10.

**A.** In this case the very desire of re-  
conciliation, is accepted with God, as if  
it were reconciliation it selfe. 2. Cor. 8.  
vers. 12.

**Q.** Is there no other duty that the sick  
is to performe to his neighbour?

An. Yes, and that he is to performe, is

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he is a Magistrate, a Minister, or the Maister of a family.

Qu. What is the duty of these three sorts in general?

Ans. They must do their utmost endeavour, that (what in them lieth) the people committed to their charge, may be left in a good condition, and state after death.

Q. What must the Magistrate be careful of before he dies?

Iosua. 24.  
v. 14. 13.

A. he must by the procuring, defence, & execution of true religion, virtue, civil justice & outward concord, provide for the godly and happy estate of town, city & common wealth. Deu. 31. 23. 1 king. 2. 23.

Qu. What is the Ministers duty?

1 Pet. 1. 15.  
Ac. 20.  
28.

A. he must after the Apostles example, be careful, & labour (what in him lyeth) to provide & take order for the good estate of y<sup>e</sup> church, wherof he is made ouerser.

Qu. What good will come hereof?

Ans. By this meanes, Schismes errors, heresies, and other inconueniencies will be prevented.

Qu. What is the maister of the family his duty?

Ans. Hee must set his family in order  
der

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der before his death.

Qu. What must hee doe that good order may bee preserved and obserued in his family after his death?

A. Two things. First he must dispose of lands, liuings & goods. Secondly, he must commaund those that be vnder his charge to beleue & obey sound doctrine.

Qu. What must he doe that hee may rightly dispose of all his goods.

An. He must (following the examples of holy men in scripture) make his wil & Testament, if it be not already made.

Qu. Is not the making of a will a thing indifferent?

An. No, but a matter of great waight, for hereby much hatred, contention and suites in law are cut off.

Qu. What rules are to be obserued in making of a will?

An. First, it must be made according to the order of nature, the written word of God, and the politike lawes and statutes of his country,

Secondly his vniust gotten goods are to be restored to the iust owners if they be knowne.

Qu. What if they be vnknowne?

An. Then

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An. **Thē** they must be restored to their Executors, Assignes, kinsfolks, friends, and if none of these can be knowne, then in way of ciuill satisfaction, they are to be restored to the church or poore people.

Que. **What** is the second rule to be obserued in making of a will?

An. A man must bequeath the chiefest and greatest part of his goodnesse to his somes, daughters and kinsfolk. 1. Tim 5. 8.

An. **Who** must haue the greatest portion?

Rom. 8. 17. An. His eldest sonne or his heyre.

Qu. **Why** so?

An. First, that he may preserve the stocke and family.

Secondly, that hee may perfoyme some speciall seruice to the church or common wealth.

Qu. **Must** the younger brother bee neglected?

An. No, but they must bee in some equall proportion prouided for; otherwise many times for want of maintenance they fall to be thēues, or take very ill wayes.

Qu. **What** is the last rule?

An. The

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Anf. The Testament is of no force but Heb. 9. v. 16.  
till the Testator be dead.

Qu. What is the second duty of the  
maister of a family?

An. Hee must (as I before noted) Gen. 18. 19.  
command his people that they learne,  
believe and practise the doctrine of sal-  
vation conteyned in the writings of  
the Prophets and Apostles. 1. King. v. 2.  
3. and 4.

Quest. What fruit and comfort shall  
the sicke receive, who rightly performe  
these duties?

An. God will honour them as well in 1 Sam. 2.  
life as death, and make the memory of 30.  
them precious after death. Psal. 112.  
ver. 6.

And of the twofold preparation be-  
fore death hetherto.

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## The xix Chapter.

Of the second maine proposition, to witt  
the right disposition of a  
man in death,

Qu. What

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Qu. What is the right disposition of a man in death?

An. A religious and an holy behaviour of a mans selfe, specially towards God.

Qu. What are the parts of it?

Hebr. 11. An. Thre especially: First, to dye in faith. Secondly, to dye in obedience. Thirdly, to resigne our soules into the hands of God.

Qu. What is it to dye in faith?

An. When a man being ready to die, both wholly depend vpon Gods fauour and mercy in Christ, as it is revealed in holy Scripture.

Qu. Why must this duty bee now performed?

An. Because all other helps and comforts fayling, it is the very time to practise faith.

Qu. How is faith to be expressed?

An. By prayer and thankesgiuing. Job. 2. 9. Hebr. 11. 22. Iames. 5. v. 15.

Qu. What if sense, vnderstanding and vtterance be wanting?

Prov. 15. 16. An. Prayer consisteth rather & more in the affection of the hart, then in the voice which is onely the outward instrument  
Ioh. 4. 24. and messenger of the heart, and God  
most



most of all looketh vnto the heart.

Secondly, the very sighs and groans of a repentant sinner, are prayers, as much accepted with God, as if they had bene uttered by the voyce. Exod. 14. verse, 15.

Rom. 8.  
ver. 26.

Qu. How is faith else to be expressed?

Ans. By the last wordes, which commonly in the true seruants of God, are excellent and full of comfort, as many examples out of Scripture, and the experience of all ages proueth.

Qu. To what principal and ordinary heads may all that the godly speake in death be referred?

An. To emit extraordinary gifts and reuelations many hundred yeares ago ceased: They either wonderfully recount Gods benefits in their life past, or do greatly reioyce in that they are shortly to be translated into a better condition, or do discourse of the vanities of the world, the comforts of death, and the beginning of euerlasting life, and the presence and assistance of the holy Ghost, or in a word, they all desire, wait, and pray for eternall life.

Quel. What if G D D S childzen in their

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their sickness utter no such Apothegmes  
or heavenly speeches, but rather speake  
foolish and vnfanoy speeches?

An. It may be that the nature of the  
disease is violent, and therefore accom-  
panied with frensies, and vnseemely  
gestures; and then no diuine matter is  
to bee expected from them, but al are to  
be construed charitably & in god part.

Qu. Why so?

An. Because wee also are subiect to  
the like extremitie.

Qu. How must wee then iudge of  
them?

An. Rather by the godly course of  
their life past then by their death.

And thus much of the first duty  
which is to dye in faith.

**The 2. Section.**

Qu. What is the second duty in the  
right disposition to dye well?

An. To dye in obedience?

Que. Why must wee dye in obe-  
dience?

An. Because otherwise our death can-  
not be pleasing & acceptable vnto God.

Qu. What

Ques. What reason moueth you to say so?

An. Because they that doe not die in obedience, seeme like slaues to come vnto God, rather of feare and compulsion, as though the Lord were come to torment vs before the time, then of loue and duty like sons and children. Hence it is that by reason of their impatiency, they wish that they neuer had bene borne, resting more in these outward deceitfull and transitory thinges then in the life to come.

Ques. What is it to die in obedience?

An. When a man is willing at Gods command to leaue the world without murmuring or discontentment. Ph. 1. 23

And therefore we are to make a conscience of this duty as well as of any other.

Qu What ought to make vs willing to die?

An. Because the Godly are respected of God in their death, and their death is precious in his sight.

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The third Section.

Quest. What is the third duty?

Psa. 31. 5.

Ans. To commend our soules into  
G O D S handes as vnto a faithfull  
creatoꝝ.

Que. Is it not an easie matter to per-  
foꝛme these thꝛee duties?

Ans. No verily, foꝛ ordinarily these  
duties cannot be perfoꝛmed in death,  
vlesse much preparation hath gon be-  
foꝛe in our life, foꝛ o'therwise we shall  
come vnto Chꝛist our iudge no o'ther-  
wise then a malefactoꝝ to the execu-  
tioner.

Secondly, foꝛ a man to be resolved  
that both God can and will saue his  
soule, proceedeth onely from the ho:ly  
Ghoſt and is no easie matter to be per-  
ſwaded of.

Quest. What is the end of those men  
that die in faith, obedience, and that  
commend their soules into G O D S  
hands.

Ans. Their end is most blessed, foꝛ  
death is to them a ſweet ſleepe onely,  
and it is no enemy but a friend to soule  
and body, it accompliſheth our mortifi-  
cation,

Path-way.

ration, it fully endeth the battaile betwene the flesh and the spirit, & it is the ladder of heauen & the gate of Paradiſe.

The 4 Section,

Obie. But I shall leaue my wife a poore widdow and succorlesse, how then can I die in faith, and obediense?

Ans. God will provide for the widowes that feare him.

Secondly Christ will neuer forsake them.

Thirdly they shall shortly meete together in heauen.

Lastly as a man for his wines sake willingly left and departed from his parents, so they must without griefe, or discontentment goe vnto God, that is moze to be beloued then all creatures whatsoener.

Quest. But my poore children shall be left to the wide world, destitute and vnprovided for.

A. First God, according to his covenant is the God as well of the children, as he was of the parents and therefore he will alike provide for them.

Secondly,

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Secondly, if they take the kingdome of God first and make the Lord their sheapheard they shall want no good things and they shalbe fed in the time of famine. Psa. 34.

Qu. What vse is to be made of this last point.

Ans. First let the parents commend their children vnto the prouidence and protection of Almighty God. Secondly, the children, if onely they feare and ferue G D D, must not doubt hereof.

Obi. Oh, but I must forgoe all the honors, pleasures and profites of this life: how then can I with comfort performe the thre above named duties?

Ans. First these things are but vaine deceitfull, temporary and they cannot make vs blessed.

Secondly we are strangers and pilgrimes in this world, and therefore we must not set our hearts and affections vpon these things, but mind and meditate vpon heauenly and eternall things.

Thirdly Christ his kingdome is not  
of

of this world, but is heavenly, and the goods wherewith he enricheth his are spirituall, Ergo we must not looke to haue our rest and heauen here.

Fourthly they that dote and surfet vpon these earthly and outward things, are void of faith, hope and repentance, and so perish, and therefore it is better willingly to forgoe these things then to bee undone by them.

Lastly, we must looke for true and euermlasting honour the pretious and proper riches: sincere and neuer discontenting pleasure in the paradise of heauen onely, and bid auant to these earthly matters, when they hinder vs in the course of Godlinesse, and most desirously forsake them, when the Lord by death calleth vs to the kingdome of glory and the felicity thereof.

Que. Ought a man to feare death?

Ans. He ought partly to feare it, and partly not to feare it.

Questi. Why must a man feare death?

Ans. First because it is the destruction of nature, and a painefull correction.

## The Sick-mans

Ques. What use is to be made hereof.

Ans. We must feare time that is the cause thereof, and acknowledge Christ an enemy to it and offended with sinne.

Ques. What is the second reason why we must feare death.

Ans. Because by the death of the body, the Church of common wealth suffereth losse and we are bereaved of the taste and stay of our comfort. Reg. vii

Qu. What if a man in death see no way how to escape Satans temptation.

Ans. He must close his eyes, commit his soules to God, and put on the spirituall armour of faith, hope and the word of God.

Ques. What if a weak man doubt, has he not trembled & entered into another life.

Ans. Yes and not yeeld to these temptations but resist them, and our spirits to be commended into Gods hand and then Christ with all his Angells will come and bee our guide to eternall life.

Secondly we must constantly undergo it and meditate upon Christs sufferings, and the issue and end will be happy deliverance.

Quest.



**Que.** What if Satan contrarywise laboureth to expell all feare, to make a man careles, and laboureth to perswade him as he did maister Knoxe, to rest in an opinion of his owne merits, and so would pusse him bp with pryde & arrogancy?

**Ans.** He must consider and confesse that his owne righteousness is foule and deformed, he must resist and withstand that temptation, and attribute all the glory of his saluation to God alone.

**Que.** In what and for what causes must we not feare death?

I. Cor. 4. 7.

**Ans.** For five causes, first because we haue hence a cause and an occasion to shew our subiection & obedience to God. Secondly, because we are freed from sin which is a principal part of our glorification. Thirdly, because the very body lying in the graue is refreshed against labours, and is deliuered from death and misery, and shall rise againe in glory. Fourthly, it conueieth & translateth the soule vnto eternall life, wher God is perfectly serued, & it hath blessed fellowship with Christ and all the Angells and Saints of heauen.

Lastly, because by death **G D** purgeth and disburdeneth his Church of euil men.

**Qu.** Seeing that death is the cause of so great good to the godly, may a man lawfully desire it?

**An.** Yes, so that it be not of impatience  
 Phil. 1. 23. or desperation. Secondly, Iob & many  
 om. 7. others haue desired death again & again,  
 2. Cor. 5. and are not therefore reprobued.

**Qu.** May a man simply desire death?

**An.** No truly, but a man must walke in his calling and standing, so long as it shall please God: For the godly haue rather line to sette forth Gods glory, the for their owne temporall commodity.

**Qu.** In what respects is death to be desired?

**An.** So farre forth as it is a meane to free and deliuer vs from the burden and contagion of sinne, and from the miseries and troubles of this life.

Secondly, as it is a meane and  
 poc. 14. instrument to the manifest vision of God, and to the immediate fellowship of God and Christ.

Lastly, our desire must bee moderate,  
 and

and agréable to Gods will and good pleasure.

Quest. May a man contrariwise desire long life?

An. Yes, so the end and scope of his life be to doe acceptable service to God, and to further and maintaine Gods religion and glory, and labour to help and forward other mens faiths. *Phil, 1. 24. 25.* *Isay 38. 18.*

Quest. If the death of the godly be so blessed, what shall wee thinke of the death of the wicked?

An. It is altogether accursed and fearefull.

Que. Why so?

Ans. First because it is the dissolution of nature, and the wages of sinne.

Secondly, for that by reason of Gods iustice pursuing the wicked in euery place, and because they haue no peace of conscience, death is to them the beginning of euermlasting damnation. For they feele no mitigation of theyr græfe in death, nor haue so much as the least hope and expectation of ease and deliuerance.

Que. What

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**Qu.** What is the conclusion and sum  
of all that hath bin said

**An.** Wee must strive and continually  
indeavour to live and dye well and god-  
ly, that wee may bee blessed both in life  
and death: and that we when this earth-  
ly life and pilgrimage is ended, may  
live and triumph for ever with our Lord  
Jesus in heaven: which the

Lord in mercy graunt

and effect

**Amen.**

A prayer to be vsed of  
*a sick man.*



Lord G D D great and  
fearefull, iust in thy  
iudgements, intollera-  
ble in thy displeasure,  
and yet bottomlesse in  
thy mercies, & keeping  
covenant, and mercy to them that loue  
thee, and obey thy commandements. I  
poore wretched sinner that am but dust,  
earth, and ashes, vnworthy of the least of  
mercies, and most iustly deserving all  
temporall and eternal iudgements, doe  
here present and prostrate my selfe be-  
fore thy throne of grace. And I freely  
confesse vnto thee that I am conceived &  
borne in originall corruption, prone vn-  
to al wickednes, vntoward & backward  
to any goodnes, full of al imperfections, &  
that I haue by mine actnall transgressi-  
ons (which are many & mighty) broken  
all thy holy lawes and Commandements,  
and that therefore amongst many other  
guils, this present sickness, ache, pain,  
and weakenesse is deservedly come  
vpon

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thee my purposes and bowes of obedience and thanksgiving: doe better and further seruice vnto thy Maiestie, and be the more prepared for thy Kingdome.

But if it be thy will, decree and pleasure, by this sicknesse, to finish my daies; I then intreat thy good Maiestie to renew me in the inner man, as the outward man decayeth, and grant that as the body dyeth, so thy grace may line and grow in me; & open the eyes of my understanding, that I may know what the hope is of my heauenly calling, and the riches of the glorious inheritance that thou hast laid vp in store for me, that by this meanes, I may dye in the true faith of Christ, in willing obedience to thy Maiesty, and in thy fauour and loue of my neighbour, and so when this life endeth, I may beginne a better, and dwell with thee: and with all the triumphant company of Saintes and Angels praise and magnifie thy name for ever.

Blesse and enlarge thy Sion and thy Ierusalem (euen) after my death, build vp the walls of it, repaire the decayes of thy Church and confound Antichrist and the

upon me, yet notwithstanding, I herein acknowledge thy infinite goodnesse and compassion in Christ, that thou haste inflicted them vpon me not as plagues and curses (as they are in their owne nature to the vnbelœuing and vnrepentant) but as fatherly corrections and chastisements & messengers of death and immortallitie, and meares to prepare me for, and conuay mee to thy kingdom. For hereby thou (my most beare Father) intendest and workest mine amendment, makest triall of my faith, hope, patience, and thankfulness: presentest time to come, and stirrest vp in me a desire and longing expectation of euerlasting rest & happines. Wherefore I most humbly beseech thee to pardon and remoue my sin the cause thereof, perfit my repentance for the same, increase my faith and hope, graunt me strength and patience, with comfort to indure this thy visitation, sanctifie it vnto me, and conuert it to my saluation in the end.

Restore me (if it be thy good pleasure) in thy good time to my former and perfect health, that I may performe vnto thee

## A prayer to be vsed of

Turke, and the rest of the obstinate enemies of it. Wouchsafe to bee a father vnto my wife, childe, and family, supply their wants whether spiritual or boddily: plant thy feare in their hearts, and make them constant in all duties of holynes & righteousness, that they may liue and die in thy fauor, and at length be made partakers of eternall ioy and glory.

Giue (O my heauenly father) a blessed assent to these my petitions, and graunt me all other things which thy wisdom seeth good for me, for thy sonne Iesus Christ his sake, mine onely Redemer & Mediator: to whome with thy Patern, & God the holy Ghost, bee giuen al honour, praise, and glory now and for euermore  
Amen.

A thanksgiving to be vsed of a sick man  
if he recouer.

I wold render and ascribe vnto thee (O Lord my God) al honor praise, thanks, and glory, for all thine infinite, vnmeasurable, undeserued mercies in Christ, whether they concern my body or soule,  
this



a sick-man if he recover.

this life, or a better, and in particular  
for his present benefit of redẽming my  
soule from death, and my body from the  
grauẽ, that I should yet liue the longer  
in the land of the liuing, to set forth thy  
glozy, to do more good in my calling and  
standing, and the more perfectly to pre-  
pare my selfe for my latter end and for  
thy kingdome. O Lord my God, this is  
thy work, & it proceedeth only from thy  
grace and mercy, and not from any good-  
nes or merit of mine. But seeing thy  
might and mercy so meruailously appea-  
reth in my recovery, and I of my self am  
more ready to forget thẽ remember, and  
to grow remisse & carelesse for the time  
to come, then to serue thẽ in godly feare  
and grow vp in grace & sanctification: I  
beseech thẽ to write the memory of this  
thy mercy in my heart w<sup>th</sup> the Diamond  
of thy spirit, graunt me grace y<sup>e</sup> denyng  
mine own wit, wil & sence, I may follow  
y<sup>e</sup> direction of thine holy word, and sub-  
mit my selfe to the blessed gouernment  
of thy spirit. Make mee a willing and  
happy instrument of further good in  
my vocation and trade of life, and  
grant (deere father) that, as I growe  
in

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A prayer to be vsed

in peaces, so I may grow and increase  
in grace and obedience, that I may liue  
in thy feare and fauour; and die in peace,  
and then see thy glorious face, and intoy  
the immediate and most blessed fellow-  
ship of Christ my sweet Sauour, and of  
all thy Saints and Angels, for euer-  
more.

Gloucsafe me (louing and grations  
father) these mercies and al other things  
needfull for me, for the merits, obedience  
and meditation of thy beloued Sonne;  
Jesus Christ, to whom with thee and  
the holy Ghost, three persons & one  
al sufficient God, bee praise in  
the Church, throughout all  
generations for euer.

Amen.